Scientific Man Building Through Thought Force

PARTS I and II

A. A. LINDSAY, M. D.

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Scientific Man Building Through Thought Force

BY

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"New Psychology Complete and Mind the Builder"
"New Psychology Handbook"
"The New Psychology Pearls"
"New Psychology Question Book"
"Living the Life and the Valley of the Ideal"
"The Wayside and the Goal"
"The Tyranny of Love"
"Thought Chimes"
"Daily Life Psychology"
"Scientific Prayer"

EDITOR AND PUBLISHER

Mind the Builder Magazine

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Aspiration

IF *wishing* should become, in almost anyone's life, aspiration, there would not be such a shortage of attainment. The quality of things realized would be predominantly desirable; down in every one's soul there is a wish for the really worthwhile. To drift with the current seems easier than to even make research into the law of attainment by which that wished for could become possessed or unfolded.

Drifting and haphazard prove an absence of aspiration for aspiration puts an end to doubt; uncertainty cannot exist where the laws of a thing are complied with and a resourceful mind can take any realization and follow it back to its source and disclose the law by which it came into existence—he would find the principle of aspiration was the beginning. One may take aspiration and analyze its laws and he discloses the source in which all desirable things and things feared have their anchorage.

Mankind has been so busy in an effort to construct a theology out of every large conception that it has immediately put an end to the disclosure of a working basis of attainment; we will show there are laws and formulas governing all things and that if one would have a certain result he must apply the laws and formulas; he must put the cause in line with the effect desired.

The presence of knowledge is no guarantee that that knowledge will be expressed; in the human being this is true also that in the presence of a superior knowledge the individual may use an inferior quality of intelligence. The presence of power is not presumptive evidence that the power will be exercised and in the human the high degree of it may be defeated and expression be manifested in

low degree. These facts would indicate that there must be some law or principle by which the knowledge and power would be brought into application; fortunately the same principle will bring forth either knowledge or power or both and the formulas by which one may avail himself of the superior expression in the form of power or knowledge are the same. Our study is so very simple if one will permit it to become so.

That which is vitally important to a human being is called a need; we sometimes speak of needs and possibilities—with my interpretation of the human being I am sure a possibility of expression is as much a need as is anything usually classed as a need. If one has a possibility in a direction of self expression which he does not attain I am sure there is a vital result defeated and he is not as helpful nor as great as he should have become.

The presence of that which is recognized as a need is an assurance of a possibility. At this point a casual observer will disagree with our treatment of the subject for he thinks he has exhausted all possibilities in his effort. He will inform us that he has concentrated his attention upon the subject; that he has exercised intense will power; that he has had a great sense of regret at the absence of the result; that he has lived a life of sacrifice and also of prayer; that he has worked industriously and omitted no opportunity to bring about the fulfillment.

I do mean to say that one may desire and work and pray and concentrate and use the driving force of will and yet in the presence of a possibility not attain that which is his possibility. The wealth of a material sort and command over men to serve, the masterful knowledge of the sciences that would seem to be involved in a result none nor all would

be productive of the desired and possible result.

One may master the technic of music through industry and have the aid of the best possible instructor, beyond all this have the musical gift and not express music.

One may become addicted to a habit that grows out of an effort to gratify an appetite; discovering its ruinous effects he may determine to abstain and make all essential effort to avoid indulgence for a great length of time continuing to spontaneously desire to do the thing he formerly practiced. With all the use of will power he may not become freed although he has a potency of healing. Many times there are those who have habits and tendencies that all the friends know to be injurious and that the practices prevent the success of the individual; they may all know of a power that could correct the trouble and would gladly force upon him a cure, all to no avail.

One may have an illness of any degree; he may expend fortune after fortune and follow dieting and all things prescribed at any sacrifice and yet in the immediate presence of the healing power may not improve in health.

One may *not* have a disorder but, receiving an unfavorable diagnosis or when associated with others who have a disorder or becoming convinced that on account of heredity he may have disease, becoming filled with fear, develop disease which he fears. I will add here that he may develop his inharmony through the application of the power which is declared above to be present in all the instances of failure to realize the results of which he had the potency and knowledge. And I can add again that in the history of the individual usually it is disclosed that he lays hold upon the knowledge and power, the Supreme Potency, in a destructive way,

misapplying the force more often than he applies it constructively. If one should analyze the results of fear he would disclose the power and knowledge and where they are to which one should aspire for attainment of the desirable.

In some of my illustrations I have shown that one may exhibit aspiration and yet not fulfill the fruits of aspiration of the right sort; this is because he does not aspire in the right direction.

Aspiration is looking askingly; to reach a desirable result one must look askingly toward that which can fulfill.

For man there is but one immediate source from which the knowledge and power essential to his guidance, instruction and growth can be manifested. Although that Supreme Potency is stored within each one it does not compel its office but answers to the principle of aspiration. This indicates that fear is an emoton that looks expectantly to a power that can fulfill the thing feared and sets the one Power to working, the creative Power in himself. To become filled with fear is to pray in the most effectual manner for the thing that is feared to come into fact.

It is a scientific truth that if one becomes as emotional in an asking way, looking to his Innate Self to bring him the desirable in the form of healing, art expression, success, or attainment in any other form, as character elements, physical skill and mental perception, he reaches all of these.

Aspiration should not be weak in any one; perhaps would not be if everyone understood that the heights are attainable when one aspires with his conscious mind, looking toward his soul for guidance, and then actively executes according to the promptings.

Aspiration means looking askingly, commanding-

ly, expectantly and persistently; it involves faith and hope, also confidence. The source to which one should look aspiringly gives the vision to the outer consciousness which is as an architectural plan, a star by night and a cloud by day that guides; the Innate Self does not do the work, it guides it and if its prompting guidance is followed it orders the cells of the body to function in a manner to supply energy, endurance and skill to execute the plan; it sometimes prompts the volition where to find and choose technic to serve as the best code through which to objectify the ideal which the Innate has supplied in the plan it has given the consciousness.

Aspiration (asking the Innate Self) should be lived all of the time for all purposes, even to be guided in the ways of "making a living"; it is as much a necessity to have the best inspiration concerning how to obtain one's daily bread as it is to have the Innate guide one in expressing the art. One needs the fruits of aspiration (the gift and guidance of the Innate Self, which Jesus called the Holy Spirit) incessantly in his contacts with the fellow man, for his correct interpretation—how much and in what form to trust him; how he can best serve him; in ordering his own deportment, his habits, his attitudes and all things that touch his objective life. Jesus showed an understanding of this in greatest detail when he said for one to enter into the closet (the Silence) and close the world out and then ask the Ruler over the Kingdom of Heaven within one to make all things in one's earth, objective or physical life become, in its harmonies, like the harmonies that exist in the Kingdom itself. The prayer he taught was for the objective consciousness to use upon the principle of aspiration (looking askingly in the direction of the Innate Self) in order to train all of the phases as

intellect, character and the body into oneness of harmonies with the Father in Heaven—the Father and the Heaven within the aspiring one.

Limitless growth is provided for in sincere desire leading to aspiring for that which is desired; asking for whatsoever you will of this Supreme Intelligence within you is the formula for attainment; not thinking for a moment that the thing itself will be delivered into your hands already created but that the Source will guide your decisions and your efforts in the essential manner to attainment and obtainment.

Psychically Sensitive

TO be psychically sensitive is the most beatific constitution, therein is the highest spiritual endowment, therefore, the largest usefulness and sublimest happiness is in prophecy with one so blessed. Whether this is fulfilled or not is contingent upon the individual's understanding his quality of being psychical and how to preserve himself from destruction through suggestions. To be psychically constituted means an especial susceptibility to suggestions in all the forms; they may come to one in spoken descriptions, signs, imagery held by those in rapport whether described in words or communicated telepathically, pains, aches, diseases in all sorts of symptoms, habits, appetites and all peculiar ideas that dominate others; there is nothing that another mind or character or body may contain or manifest that one psychically sensitive may not fulfill (carried over through imagery) and he or she does so thinking that it is his own original condition. The disaster is increased when these symptoms are taken on purely under the law of suggestion, by the

fact that the development of the actual conditions of mind, body and character that are pictured by the psychically sensitive one is likely to take place unless the suggestion is counteracted before the development has taken form—this does not occur very often.

All musicians, artists in painting, sculpture, acting, literature and every other person who gives expression to the superior self, including inventors, "geniuses," ideal farmers and business men, are psychically sensitive.

The percentage of those who have the greatest potency, artistically speaking, who ever express their art is very small; for the most part those spiritually gifted, that is, possessed of highest degree of art possibilities, are carried off in dissipation and intense emotions and appetites and their sorrows and disappointments send them into degradation.

The conditions will not change until practical psychology is understood in that department of its teachings which exhibits the power of suggestion and explains how suggestions reach individuals; explains that a psychically sensitive person is so subjective that the prevailing suggestions will rule him or her; and particularly teach the fact that up to the present time, from every source and in every form, destructive suggestions are numerically stronger and given in a more forceful manner than constructive ones. Not knowing the law of suggestion and one's own suggestibility, one goes with the current. Invitation to go contrary to the laws of one's being is pouring in all the time and a sensitive readily accepts them. Constructive thought or impulse to lead one in accord with the laws of the being is not very strong, observing life as it usually exists.

One who understands his own heritage of psychical sensitiveness and also that he can by taking proper standards, scientific standards, become proof against the destructive picturing of others so as not to obey them nor take on their conditions; liberation can come only through knowledge and until this knowledge is applied the greater percentage of those best endowed for usfulness through self expression will be carried off through sense temptations or being overwhelmed, through their sympathies, by the illnesses, sorrows and myriad other afflictions of people with whom they are in rapport.

Almost one year ago a young man of the high class of inherent spiritual trend, multiple form of arts, was brought into my life whose saving would compensate for my whole 20 years of effort in mastering my subject of practical psychology and getting the pioneer work of its planting completed. The prospect was not an encouraging one and all who knew him had lost hope, except one person.

I wonder if the mother ever loses hope? I wonder how many millions of men and women have been saved from permanent ruin because she has continued to hope? No, his mother had not given up hope. She had always said: "Some one will come who can help my son."

It was the mother who heard of the writer and secured the interview in which she said so often while describing his actions: "That is not like him, naturally, he's just the opposite." Because he was not acting himself truly there was thought to send him away and his mother had succeeded in delaying the plan.

After the interview with her the son came. He was possessed of splendid physique and good features; although every mark of the sensitive was in evidence he was not weak; innate refinement and

artistic tastes would be apparent to any one.

He gave me his interpretation of his situation, which was that he had committed a most awful crime, every detail of which he could describe and which he was confident the detectives had unraveled and would call for him on his birthday only a short time ahead. He was certain he would hear the telephone ring and when he did go to answer he could hear them talking over his case; he could hear people in the street talking about him and he became convinced also that the people *in the office* in which he worked were in the plot to get him. When I asked him if he really committed the crime he replied that he was made to do so when he was intoxicated. This remark gave me a clue to the situation, for I had not the slightest belief that he was insane and I was just as sure he had not committed the crime.

I did not argue with him—everyone had done this with the effect to convince him more positively that he was a criminal. I saw the wonderful possibilities of a life like his when properly ordered and I proceeded at once to give him treatments—suggestions while he was passive and quiet.

By the fourth treatment he was beginning to doubt that he had done the deed and indicated this by asking me to put him in a very deep passivity and let him see from the record of his own subconsciousness what he had actually done. He saw nothing and so I asked him to let me read for him at the next treatment. I then disclosed to his consciousness and my own that he had, while intoxicated, received the description of the act as if each item of it were being carried out by him; that this wicked associate with him in the low den told him (suggested to him) that he committed the thing and my patient had carried over from his delirium into his

sober state the pictures with the impression that he had enacted it all.

In the subjective state of intoxication he received in his sub-conscious a picture and because it was in his sub-conscious it could not be argued out of his conscious. Physicians and all the world may as well take this lesson—it cannot be controverted: It is utterly useless to try to remove from one's outer consciousness that which is fixed in the sub-conscious. If it were only in the conscious department of the mind, then reasoning would effect it, but when it is deeper the removal must be through suggestions that will act upon the sub-conscious. From that day forward we made rapid progress in reinstating his equilibrium and removing his worry and fear. He joined the class and obtained the liberation that knowledge affords; he could not have worked this out by himself; he needed some one to give him suggestions while he was passive. He asked me to use his case in illustration if I saw it was best.

My greatest purpose is not in showing that one can receive suggestions when intoxicated that become laws over him afterward, although that is vitally important to know. Liquor drinking was not from his own love or appetite for liquor; he entered into fellowship with one who did have the desire and through sympathy this young man took on the similar impulse; he was cultured and refined and despised the unclean but he got into rapport with the vile people, and fellowshipping them, he, upon that law that flocking together, birds become of the same feather, presently had their tastes. Being psychically sensitive he was open to the dominant suggestions of those with whom he had entered into sympathy. Since understanding that he is psychically sensitive, he enters into rapport

only with sources of thoughts that are true and good and beautiful.

Would I advise the destruction of his sensitiveness? Not for the world would I—I would *direct* his soul powers for art expression; therein is the great blessing he can give to the world.

The majority of those whom we call criminals and whom we punish as such, have the greatest possibilities because they are sensitive, but our methods toward them only fill them more completely with the destructive suggestions which they carry out when they are situated to do so.

The opposite of the psychically sensitive one is the coarse, objective individual who goes on intellect, calculation and the senses; who esteems nothing except for its weight, noise, color, taste or scent; inspiration attends not upon his life—he would disown it if it came. It is better never to have lived at all than to be an objective individual, the opposite of the psychically sensitive, but one would far better be an objective individual in all of his constitution than to be psychical and not understand himself nor how to preserve himself.

Disposition

THE predominating spontaneous attitudes, usually called disposition, taken by the individual, measure the happiness as well as the good that he or she experiences in the life. The dominant disposition classified as happy or unhappy, sweet or sour, kind or malevolent, unselfish or selfish, courageous or weak, benign or revengeful, honest or dishonest, true or false, frank or deceitful, is the result of one's disposal of the items of life as they confront him. Each phase of character is made up of little

integral members or elements in about the same sense that the human body is comprised of myriads of cells. When the cells become a unit we cease to think of the cells but only of that which they constitute, but in order to understand that result, the analysis leading back to the constituent parts becomes necessary.

To change one's disposition would necessitate a change of his interpretation of the items of experience as he has occasion to deal with them or dispose of them.

One cannot interpret each contact that he has in the daily life bitterly, resentfully, regrettingly or hatingly and then assume or manifest a beautiful disposition; one cannot be irritable with all the members of his own family and then spontaneously manifest a pleasurable disposition toward his friends—he would have to watch himself and put that on objectively, therefore, that is not his disposition. Again, I must say that disposition must be a spontaneous manifestation, not an assumed appearance; we must see that the trend of our inclination as we manifest our disposition is something of the acquired something we have created by our previous attitudes which were taken under the direction or with the consent of the volition.

One has occasion to take a mental attitude toward every picture that comes in touch with the life; an attitude toward time, the rising hour or the retiring hour, the working hour and the noon hour; he may regret there are sixty minutes in an hour and sixty seconds in a minute and regret that he has to pass away all the time. He may dislike the vehicles and the people he sees in them in the early morning hours when he has to go to his regretted work. He may hate the noise or the quiet of his place of business or the tones of the wall paper or

the kind of pictures on the wall; he may hate the furnishings and draperies and when he looks through disgusting windows he may interpret the weather with horror. Do you not see he is disposing of all these items with a certain mental attitude and do you not see just as plainly that in this spirit with which he is disposing of the experiences he is making impressions upon the plastic self which will presently compel him to interpret in this same manner all things and treat all things in a manner perfectly consistent with the spirit in which he has disposed of the items of his contact?

I have referred to the above at this stage of my analysis so my reader would at once recognize the fact that one has already fixed the trend of his interpretations before he has become old enough to be connected with business; it is well to note here that when one has become of the age to be among people in a business or responsible relationship, if he wishes to correct his "disposition" it would be fortunate for him to know that he would have to direct his aspiration and effort toward the acquired department of the soul to place there the desirable and eradicate the undesirable. It is reasonably asked, when does one begin to form his disposition? The moment one is born or at least the moment he begins to receive suggestions. In the hour a child is born he is plastic to impressions that may determine him for happy interpretations or the unhappy kind.

A nurse who is a good psychologist would not let a baby continue making the effort to get its toe into its mouth when it was about to become angry or fretted in its attempt; she would attract its attention to something else and ultimately the little one would get its toe in its mouth while happy and continue happy in the victory. It is a ruinous prin-

ciple to stamp upon one the impression that he gets happiness only after he has been very unhappy, that his joy is the consequence of his sorrow; that he can only have peace after he has had great turmoil.

It is true that it is bright sunshine that comes into the child's face when he has been angry and crying and fighting to get his toe into his mouth and after persistence he has reached the result, but he is also impressing his acquired self that to reach the victory, he must become angry and cry. You will find this same child later begging its mother for something which it knows it will not receive until it becomes angry and cries. It is something of rare occurrence if it ever is true that one has not been stamped with the impression of some sort of destructive paroxysm which must occur before the blessing can be realized and when that is the disposition one is compelled to interpret each experience of life as possessing a great mass of tears (de struction) with a little sunshine mixed in. A principle of this nature is contained in the idea that if there is an abundance of hell now there will be a greater abundance of heaven hereafter. If in dealing with the child, his guardian will see to it that its entire experience, in which it is aspiring to make ends meet, shall be heavenly he will have accomplished more toward creating happy, courageous, all constructive qualities in the individual's disposition than could be established in years of cultivation at another period.

More dispositions have been put upon a destructive trend through the practice during the early home life of giving the child things it cried for and seldom giving it anything that it did not cry for than through any other standard, perhaps. A girl growing up according to any such principle

will not create a peaceful home, but after she is married she will fix her terms of receiving things at first having had a paroxysm of some sort. A man may see evidences of her standard being to win out through having fits of some terrific sort but he thinks such love as he has to give her will, when she has attained so great a thing as real love of a true man, be so happy and peaceful, so gracious in her disposition and so sunshiny that she will have no more excuse therefore no more inclination to be depressed, morose, bitter, jealous or any other of the thousand things that she has been aggravated to experience before she married him.

I am presenting a principle in the above, therefore it is as applicable to the woman making this prognostication as it is to the man; the woman carries it so far as to think that a man who had a disposition toward excesses in liquor and other things that are very unseemly, will when he has her great love and attention lose all of that trend.

Enough men and women have deceived themselves upon this matter to comprise the largest city in America. Perhaps some will take a psychologist's word for it: Marriage, even with love, holds nothing to change one's disposition radically. There may be additional relationships through which the excesses may be manifested for a time or a situation taking the thought and energies for a while so a paroxysm of some terrific sort misses a date, but marriage and love hold not a remedy for an established disposition, to correct its undesirable qualities.

The woman may have her vision so occupied for a time that she sees only the beautiful in the one she loves—during that time he receives only praise but her disposition has always been to criticise and before long he will become her chief victim. He

could be faultless—it is her disposition which must have its outlet; he need not supply any excuse yet in the absence of fault he will blame himself presently, then he becomes self-conscious and in trying to satisfy her by his perfections, makes real mistakes which he and others see as plainly as does his wife. She supplies the image and impulse and presently he has a disposition of self condemantion which will ruin any man for usefulness. Love and marriage do not of themselves correct nor destroy dispositions—an iamge and impulse go before any change and when correction is the change in prospect, only aspiration accompanying an acknowledgment of a need of correction can work that change, for disposition is a phase of the character, an impression upon the acquired self; to modify the acquired self requires new image and impulse, a new suggestion.

A man may be dishonest, surly, domineering, immodest or irritable and when he is first married have his attention so called away from his usual program that he will not manifest these things; when he takes up the routine of life he will soon disclose the fact that in love and marriage there is nothing to change the disposition, nothing of themselves.

That which any man or woman has built in the wayside will still be present at the goal. Any goal will not of itself make any great change in the individual's self which he has builded, and yet any goal, any stage attained, especially the great events of life, afford particularly favorable cocasions to take new and constructive standards in the place of the former destructive ones. Aspirations of the wife concerning the husband will affect him only to the extent they also become his; any inspiration of the husband will affect the wife only to the ex-

tent they become hers. Aspiration for correctoin seldom comes to an egotistical person for he or she will not acknowledge the fault, the need; the recognition of that is fundamental to aspiration.

However, when all of this which I have stated is realized to be scientifically true—that disposition, which is, itself, a spontaneous manifestation of a mental attitude or trend, is made up of the multitude of voluntary disposals of the items of experience in life's contacts, may not be deisrable, not be a harmony, where is one to find a desirable copy?

I take the privilege here of reminding you of the innate self, the department of perfect pictures in the individual, where perfect disposition has its nativity; I remind you that not only the phase of character, disposition, but for all phases of the acquired self, there is a perfect copy innately present.

No one has given expression to the destructive forms of disposition who did not in the same moment receive an impression that he was expressing an inharmony when a harmony could be attained if he would but listen to the innate guidance.

If one will seek the kingdom of heaven upon this point, out of the highest within him, he will receive a vision and assurance that he can use that picture as a working plan and build the perfect disposition which will cause him to interest spontaneously every subject constructively. All that is in man is subject to his own regeneration through aspiration. I do not need to tell any one that the disposition to love, the disposition to joyousness, optimism, faith, trust, generosity, beauty and kindness is the ideal disposition as compared wth the opposites of these. If the ideal were in an outside source (which it is not), then one should ask the

form the disposition; the Perfect for each individual is within himself, therefore, I must lead one to pray to that source for his copy and then voluntarily follow the copy a little while when the acquired self will have been made of the elements of the ideal, the human made of the Divine disposition.

There is that to correct in every disposition; if healing of his disease is to occur—you cannot construct health in the presence of the destructive element in dispositon. One's disposition is his worst enemy or his best friend—his saviour when it is an insertion of the Innate disposition in the acquired department.

Scientific Man Building

Observations Taken at Minneapolis Branch of the Ford Motor Co

THE business man who really is attaining the result after which he seeks is applying scientific principles of construction, which if applied for the purpose, would result in man building; some realization of that result occurs without the direct intention and effort, for a man who plans and executes in a happy, sympathetic and optimistic state of mind puts himself into his creation and the principles of growth he employs compel his individual unfoldment; this is fundamental. To build a man there are three phases of him to consider: CHARACTER, INTELLECT and BODY.

If the leader of a constructive work is, himself, builded, then all who co-operate with him to an end, a creation, are also being built if they act in the same spirit with their leader.

I have known for a long time that the above is true and I have wished to see a business example to which I could refer in demonstration of the fact that every member of a system becomes a personification of the principles used in the system; finally I have come face to face with the fulfillment and can say, pointing to the Minneapolis Branch of the Ford Motor Company: There is a perfect REAL that has come out of the IDEAL as a result of the application of our Constructive Psychology.

First we will consider the building and equipment, the instrument through which the institution manifests; this is parallel with the body of the man, a most literal instrument of the intelligence which, while present in the instrument, can in no other way manifest except through using the body and it matters not how supreme the intelligence may be, it cannot manifest beyond the range of the instrument it uses. The Ford people in their first step prepare an instrument of the highest perfection and in the Minneapolis Branch I found perfections that I would not have believed existed had I not seen them. There are myriad things that enthused me which, if I attempted to justly praise, I would find language, as it is understood, insufficient.

THE BUILDING.

I found the building to be ten stories of cleanliness; ten stories of perfect light; ten stories of even temperature and ventilation, perfect; ten stories of safety; ten stories of convenience; ten stories of economy; ten stories of order; ten stories filled with stocks and equipment so artistically arranged as to constitute a harmony absent of all confusion; ten stories—a hundred per cent manufacturing establishment.

The qualities in this building would afford a good type for an ideal residence, hotel, office or

store; fit attributes of a town or city, a county, state or nation (ideal constructive principles may be successfully applied in everything that human life touches).

One's body, the instrument of human intelligence, should be formed and maintained with regard to the high attributes possessed by the ideal building I am describing.

CLEANLINESS.

Surely the human body has been divinely formed with reference to possible cleanliness. In this wonderful institution there was nowhere to be found even little particles of coal dust on a window sill nor finger marks of grease or smut on a post in any department of manufacturing or in the warehouse, nor were there any mars of any sort as if some one had piled materials against the building at any point. Every corner next to the floor was painted pure white with a black line around it; no visitor, it is said, has ever had the courage to throw therein a quid of tobacco or even to be responsible for a piece of chewing gum falling into one of these corners. The places, usually most neglected, where all sorts of marks of degeneracy often are hidden, are kept clean here.

I am sure for the same reasons that this plant would provide for perfect cleanliness in its ten stories, a human being should arrange for his instrument, his body, to be equally as well kept.

When we recall the old dark factories of former times, in many places still existing, we must be exultant here in ten stories of light as good as nature gives on earth; the building is detached and all sides are glass.

EVEN TEMPERATURE and circulating fresh air are enjoyed at all times. I received my first surprise when the manager advised us to leave all wraps in his office before beginning our trip over

the building; it was near zero weather outside, but there was no chill nor overheat in the structure.

SAFETY from every conceivable standpoint is most amply secured throughout. These people are not afraid to seek out all possible sources from which harmful, injurious or destructive things could come and anticipate them in preparedness; the science of prevention is carried to its ultimate in ten stories of safety.

CONVENIENCE is an evident inspiration—the building, itself, would seem to be an intelligence so complete is its automatic co-operation wherein each part plays to other parts, all looking to the ultimate loading of Ford machines into the freight cars.

ECONOMY, that science of expenditure whether of money or energy, is practiced with greatest exactness; they want no man to waste the most valuable form of energy, human energy; machinery does all of the lifting and man passively co-operates with the machinery. Man in the use of his instrument, his body, can take a lesson here in scientific expenditure. Economy is practiced in that everything runs free from friction—it is a destructive waste to work in the presence of inharmony; dirt would be counted an obstacle and no dirt of any sort is there for the men to overcome—CONSTRUCTION is the law of life in this plant; it is ten stories of constructive thought.

THE MEN.

I had been giving six weeks of Practical Psychology lectures under the title of "CONSTRUCTIVE THOUGHT" at Hotel Radisson when I accepted an invitation to spend all the time I could be absent from my patients at the Minneapolis Branch of the Ford Motor Co.

The Manager came for us in his beautiful Sedan Ford car; ideally a five pasenger car which is un-

surpassed by makes costing three times as much —this with regard to its comfort and beauty. With reference to its durability, lightness and simplicity of driving it is unequaled at any price. We were not gone long but I got lessons on Scientific Man Building that I shall be unfolding all the rest of my teaching life; I received a stimulus to my inspiration and I said to myself "I will have to write another book."

Do you suppose that I was stirred to the depths of my being by a lot of masonry and architecture; by walls and floors and posts and windows; by a heating plant and water tank holding thousands of gallons of water; the machinery with its rythmical activities a possibility? I would not have you mistaken on this point; great warm, vibrating human soul, alive, ambitious, industrious and aspiring set all of my being aglow; a desire to express more strongly than I had ever expressed; to expand and portray harmonies to inspire and to give uplift to all striving humanity urged me more forcefully than I had known outside of Minneapolis. Again, I say, it was not the wonderful building and equipment nor all materials in it that led me with strong impulse to utter praise and encouragement—it was what CONSTRUCTIVE THOUGHT with love as its basis was and is doing with this great instrument I have meagerly described that caused my very soul to yearn for a mode of telling every man and every woman that achievement belongs to everyone and that for all who take courage and copy after the science of building as exemplified by Manager and men in this Ford Branch there is self-expression, a triumphant life and SUCCESS which is the synonym for CONTENTMENT.

Capital could have bought and built all that is here and it become a monument of dead wealth;

that is all it would be today only for the quality of Mind (man) that has taken the instrument which he is using to make Life. Of what avail is the finest tempered and formed surgeon's knife if there is no qualified surgeon to direct it? Is there any virtue in a knife to serve human life; does it not all depend upon who serves the life using the instrument? Mr. C. C. Hildebrand is the great surgeon and never was an instrument used more scientifically, more completely, servicably nor more for Man Building than is he using this building and equipment.

I have never known, personally, anyone who showed so much determination for the hundred percent in all execution—not only the result but the manner of getting it must be perfect—as is exhibited in the conduct of this plant. Sometimes in conversation with him I would become careful in observing to know which he was talking about, the Ford Car he was turning out or a man who was employed in the work and it really did not make much difference for he is as much interested in any one of his men as he is in the product and he wants both to be an unfoldment of the best.

The attitude of the hundreds of men toward the manager was uniformly that of respect; it was evident that he has come in personal touch with all of the employees, whatever may be the office of superintendents. With all the friendly interchanges there was no suggestion of commonness of familiarity but no one would doubt that he has the sympathy of all his men and they look at him as their leader and not a tyrant with power to take away their bread and butter. Our practical psychology teaches that no man is qualified to have subjects if he has a disposition to drive them; that he must be his fellow man's interpreter and lead him into the best expression; I never saw in prac-

tical life a truer fulfillment than that situation which our manager holds with regard to his men.

In passing through the plant there were several occasions upon which he approached those who were working but it was nearly always to exchange some words of sympathy or good will. One man said: "***** I appreciate so much what you did." The Manager replied: "That is alright, I was glad to help you." He then explained to us that the man had within the week lost his wife by death. It was this kindly interchange all along the way as we passed among the hundreds of men that showed me the high standards of living which they all maintained, a basis of cordiality and respect that practically removes all occasion of the old forms of discipline by intimidation. Highest discipline is in evidence but it is from this standpoint of filling every man with a desire to live up to the high standards. Everything is kept so clean that no one would have the disposition nor the thoughtlessness to be slovenly in his work.

There is such personal responsibility upon each one to keep up the high order of harmony that he is lead to think of each item of orderliness. There was a time when a squad of men was required to be picking up refuse and cleaning all the time and to take care of the cuspidors which had been kept to accommodate hundreds of men who chewed tobacco. An order was put through which required every man who used a cuspidor to obtain it and then clean it; result was that the men realized what a filthy thing it is to chew and put such work on a fellow man and there are very few men who continue the practice. I am sure too that when all the working hours of the week are spent in the beautiful, clean and sanitary place like this that it so establishes one's tastes that he is only happy to the extent that he can carry out

the same principles in his home; with home and business life amid such cleanliness he cannot tolerate places of amusement or social connections of a low order.

The sociological department of the Branches of the Ford Motor Co. periodically visits every man in his home to show him how to put in and maintain the higher standards of culture with regard to cleanliness, safety, growth, economy and constructive thought. It is not regarded as an interferance with one's personal liberty when the manager of this department interviews each man upon how he is investing his money and what circumstances govern in his life; the investigation is carried on primarily from the standpoint of helpfulness to the men investigated; besides is he not in a sense a partner? Every established worker in the institution shares in the profits—the institution has a right to know whether or not every member is doing his utmost to maintain the high ideals for which the institution stands. The moral status of the men improves under the system which is followed and the health of workmen and their families is constantly improving and the interest of all in educational things is being awakened and cultivated.

The rise and fall and then the subsequent rise may be the record of a great many men who became connected with the Ford institutions but the ultimate upward trend becoming established in the average life commends the undertaking altogether and this I say in the face of the scoffer who hears of some man in his fall. There is nothing maudlin about the Manager and no one will play with him an instant; he acts in all positiveness and this would be a terrific aggressiveness only for the fact that above all he has the greatest sympathy for one who makes the mistake of doing wrong; every-

thing he does is tempered with mercy and he understands why a man is his own worst enemy and so tries to lead every man away from the enemy he has within him to the great possibilities of good which he also has within him. The Manager's attitude is a constant testimonial that he believes in the good in every man and that there is more good in the worst than there is bad and he uses his best inspiration to appeal to the good in all.

I was convinced that every man in conection with the Minneapolis Branch of the Ford Motor Co. realizes that his best interests reside in gaining and keeping the approval of the manager and that a man would know that if he gave displeasure he had done a very wrong thing which he would wish to explain and apologize for so the sun would shine in his life again. Men have had a narrow conception of their best interests and have misrepresented affairs in order to become employed; afterward they have themselves acknowledged doing that sort of a wrong, asking to be dealt with accordingly; they did this so as to have a place of beginning on a reconstructive basis.

To make a hobby of Man Building would, perhaps never build a man but to Live the Life of self expression in following a true building system, creating in each moment something useful for the fellow man has, as sure as effect follows cause, the certain consequence Man Building that is scientific; a Ford car is turned out complete every three and a half minutes at the Minneapolis Branch in mid-winter, supplying the basis of a constructive thought life for hundreds of happy people.

THE VINE AND THE BRANCHES.

When I see in one's life the fruitage, noble deeds, benefactions and happiness I am assured instantly that since these are gathered from the

various branches of his life, the many forms of self-expression, that there is a vine of principles which is the source for there can be no virtue in branches nor their fruits that do not abide in the parent stem. Every man's life is producing fruit and the fruit is bearing witness to his thought life; by their fruits we know them and in no instance do we find it more perfectly exhibited that figs are not gathered from thistles than in the faithfulness of the product of one's life in bearing witness to the quality of thought which alone can be the primary source, the cause of the product.

If from any limb of life there is taken the harvest of the true and good and beautiful the vine to which the limb is attached and in which it has its being must be true and good and beautiful.

All I could possibly say in praise of a branch of the Ford Motor Company would necessarily be a greater appreciation of the Home Office. It is the Ford System which I am holding up to my readers and students as the greatest principle of which I have exemplification after which I would persuade every life to become ordered and every home to become organized and I would exhort business men to drop all envy and every grouch and put into practice the constructive principles of the Ford demonstration. To my own sons I would say these things with all possible persuasion. The strongest thing about the Ford way is that it uses no violence. A workman is informed that he will receive his share in the profits whether or not he does certain things or does not do certain other things; he is absolutely guaranteed that he will receive the highest wages and share in the profits whether he is a good man or not but high attainment is made so fascinating and it is made so plain that one who would not keep step in the progress

would become so lonely that any man soon catches the spirit of gaining in efficiency and thus Mr. Ford, the leader of leaders imparts the spirit to twenty-five thousand men directly employed and casts an influence of the same constructive sort over the entire globe.

I was situated to learn of the vine through one of its branches which I could observe justly and I am grateful for the branch and I shall rejoice forever that through it I am lead right up to the vine.

A fruit vine with decaying roots and worm eaten body or "hidebound" or without sap could never supply the vital qualities to a branch so that it could produce luscious and abundant fruit and again, with all the arterial connection for sending the vital elements, veritable blood, into the branch; if the branch were not alive in its every atom to breathe through its bark and leaf lungs to aerate the vital fluid, the vine would be fruitless and soon become devitalized were the branch not cut off. The Vine therefore cannot manifest greater than its branches permit and no branch exists except as it abides in harmony with its source.

While all I have said is appropriate concerning the Ford System it is equally true of every life; an individual's principles constitute the vine, his various forms of self-expression, the branches and life's experiences, the fruits and if the results or fruits are constructive we may be sure his foundation principles are of that kind.

Thoughts that Lead and Thoughts that Drive

THERE is only one THOUGHT FORCE but it, like any other force, may be used constructively or destructively; as truly as thought used constructively builds the thinker and all things related to the thought so does that force when used destructively impair the

health, destroy life's harmonies and tend toward ruin all along its course—nowhere in its contact does it become converted into good.

Teaching upon this subject would be useless only for the fact that each one has the privilege of determining how thought force shall be applied in his life; whether it shall destroy himself and all directions of his effect or shall lead him into construction and increase beauty and harmony all the way.

We find frequent inquiry from those who would like to know how to distinguish the sorts of thought; they declare that although there are only two kinds they have not been able usually to decide for a certainty in which class the thought belonged. There are certain marks that will always distinguish the sorts of thought. If the picture one is holding in his mind would not, if turned into form and fact instantly, be something welcomed and approved by his Innate Self—would not from that test be desirable, one may be very sure it is a destructive thought; in this situation it makes no real difference whether the picture calls for a form and fact in the life of the thinker or the life of another; since it is destructive it is a destroyer of harmonies wherever it touches.

There is another infallible test; any thought which *drives* or *overwhelms* or tends to force the individual to think the thought or to do the act called for by the thought is a destructive thought.

Constructive thought leads, invites and impels, but never compels the individual. There have been in history two kinds of rulers—the good ruler and the bad, the tyrant who drove his subjects and the leader who interpreted the best interests of those who looked to him and did all he could to aid in their self-expression. Thoughts are the same;

they are driving and tyranical or persuasive and leading.

If one feels irresistibly driven to do something he may be sure it is not the right thing to do for there is always that quality of bad that tries to dominate or the quality of good that inspires and prompts to deeds but it is modest and leaves one's outer will free to decide to act or reject.

When the writer was a youth he went two thousand miles to horsewhip an editor who had falsified in his publication; he wrestled with the idea for several days before surrendering to it, but the idea drove forcefully and with the recollection that he had the honor of Kentucky to preserve all opposing thoughts were shelved and the editor in response to a telegram came down to the train and received several keen cuts with a blacksnake whip. There are many instances and many forms in which the writer was the victim of tyranical ideas which he did not know how to throw off; he had to obey them and how they did increase! Nothing is more prolific than a destructive idea; the offspring outnumber and crowd out all other kinds and soon the whole life is working upon a wrong principle; destructive thought cannot be satiated, however strong may be one's resolution, "just this once I will do all I feel and then never again let such ideas rule." It is like catering to the nerves when there is pain and one takes a deadening drug so that he cannot feel; when pain comes again the nerves cry out in keenest suffering until their standard is met as before. Also, just as no one who knows the serious consequences of catering to his nerves in pain would consent to narcotizing if he knew how to remove the cause of pain no one would consent to the driving of a dominating idea if he knew the serious consequences and how to become liberated from the destructive force.

One who harbors and cultivates a destructive idea really appoints human beings, literally prays for them, to come and execute in his life upon himself the principles represented in the quality of his thought; persons may be the agents to do to him the thing he pictures with regard to things and people and always he commands the cells of his body to perform in his body in perfect accord with the quality of his thought. Destructive thought can and will carry only ruin and disaster in its entire ramification and one being ignorant of the laws of Thought in no way lessens its force. It is not even saving to have some good thought impulses sandwiched in—one must cease to choose or permit the destructive pictures; they must be erased from the sub-conscious.

EXAMPLES OF DRIVING THOUGHTS.

Many forms of enslavements to ideas have been treated by the writer and repeatedly in some of the forms here mentioned; they are mentioned to contrast with the constructive forms of thought which will be given as examples in this study.

All of the following are such manias as tyranical thoughts always become and have been treated successfully by suggestion. Biting the nails; pulling out the eye lashes; gritting the teeth when asleep and awake; pulling out the hair in bunches; picking the lips and keeping them bleeding and sore; sucking the thumb; clearing the throat; stammering and stuttering; psychic cough; psychic spasm of diaphragm; shrugging the shoulders when walking; scratching the calf of the leg when talking; speakers rising to tip toe, moving up and down all the time while performing; dangling the watch chain or fumbling a buttonhole while speaking. None of the above are desirable things to do and only the destructive form of thought could be in evidence under the circumstances.

There are destructive forms of thought entirely of a different order—they have also received treatment psychologically; overwhelming tendency to commit suicide; filled with bitterness and hatred; driven to morbidness and depression; all phobias or fears and kleptomania; overwhelming impulse to touch every object with the hand; incessant counting; looking for number thirteen in all public places; snatches of sentences running through the mind all the time; self-consciousness driving one to believe he is the object of remarks, even of strangers; believing one has committed the unpardonable sin; believing one has committed a crime; overwhelming impulse to avenge a wrong; pessimistic interpretation of all subjects; self-condemnation or depreciation; suspicion, envy, jealousy, anger, and malice—all have driven with incessant destruction all who have become victims to such ideas; and then we have the desires, appetites and addictions to liquor and drugs; all undesirable habits are violent, forcing thoughts that are destructive and compel fulfillment—the habit of falsifying is of this class.

Surely out of the scores of illustrations one is convinced that destructive thought is tyranical thought, holding the whip hand binding the victim of worry and fear and hate and grief and depression as in the tightest vise. Let us see by a few illustrations how different is constructive thought which we have declared is, regardless of its importance, only leading, inviting, impelling and never overriding the volition.

One, while situated to act voluntarily with regard to his body may pull out a hair and when it is his pleasure may clear his throat and may say words or parts of words over repeatedly and if he has occasion to sneeze his diaphragm may take part in its spasm; a man when speaking could lift

his watch from his pocket, drawing it forth by the chain, and he might button or unbutton his coat and he could also rise on tip toe for proper purposes, but in view of the fact that he does none of these things involuntarily and could omit them altogether he is acting constructively and is not a victim to ideas.

All the ideas or manias next enumerated act in the tyrannical manner and their opposite principle is manifested when one beholds a possibility of helpfulness to a fellow-man. When sympathy is awakened he feels joyous in anticipation of pleasure to another and joy in the consciousness that he has been a benefactor; the opportunity impels him but does not compel him to act.

There is lovely music or a beautiful landscape or the majesty of the sea that stirs his soul to the depths and he feels stimulated to larger activity; he is invited out of his more narrow view to a large vision and he responds in love, writing more perfectly or painting more exquisitely or he builds a more convenient home or prepares better quarters for his workmen; he may see how he can beautify his town or city while under the influence of nature's grandeur or music or other art. He is lead out by love to all of these things, no one could say he is forced even in the presence of the strongest emotion that needs to have an outlet through some service to his fellow man.

One hears of illness of loved one or friend; he is lead to recall that the soul of the one who is ill has deific power to heal and since he is in rapport with that soul, he, himself, may give a strengthening, encouraging impulse leading to the healing—no one should feel driven to take a pessimistic attitude toward all concerning whom an unfavorable report is issued; concerning one's own inharmonies, he is invited to take an optimistic view—

hope is always constructive and it is innate in the human soul to invite one to act constructively under all circumstances.

Constructive interpretation can become the standard of the life then spontaneously the bright side comes uppermost and that building power will create conditions corresponding with the hopeful interpretation. Love invites with its beauty and all of its harmonies, but however strong its appeal because it is attractive through its qualities it does not, like a mania, compel; love is constructive in all of its forms of manifestation and liberates, never is enslaving. All acts of violence done in the name of love are erroneously classified. All that is really true and good and beautiful appeals to the respondent and out of his love for those qualities he wills to sympathetically follow their impulse.

The scientific explanation of how the destructive principle gets control as is manifested in all manias is as follows: The individual thinks in the same manner or thinks the same thing a number of times; he may or may not do an act corresponding with the thought but because of repetition of entertainment of the image voluntarily reviewed he presently experiences the involuntary picturing coming up to his consciousness, or if an act is also involved he presently performs that involuntarily. That which one does involuntarily has become a habit; habit is something that no longer waits upon the outer will to direct, but occurs spontaneously and when it is a destructive thing, is fulfilled in spite of the effort of the will to the contrary. The individual has, therefore, trained his sub-conscious to perform, overwhelming the individual's mind and body to carry out the requirements of the sub-conscious.

The correction of any impression made upon

the sub-conscious can only take place when some formula is used that will get action upon the sub-conscious which is the seat of control over the act; this is best done by suggestions received while in the passive state, although one may use auto-suggestion in many instances with success.

One need not remain a victim to destructive thought; of this we may all be sure and confidently turn our attention to retraining the sub-conscious.

Encouragement vs. Discouragement

AM SURE a psychologist physician has occasion to deal with situations that are not offered to those in any other specialty. When known as purely a medical man I seldom had cases presented to me except in the phase of their physical disorder. Of course many times my research as to cause disclosed domestic inharmonies but I was only supposed to deal with those that took form in actual physical blows that bruised or cut the flesh. In my present specialty I am required to look at the finer and supposedly more civilized phase or stage of the question where contentions may be suspended without physical conflict whereas in former times I might be called to reduce a fracture or reinsert an eye or take a few stitches in the bodies of the combatants. If I were sure I could do my full quota of good in the former situation I would return to it; I would so much rather view an occasional case of man and woman who resorted to butcher-knife or rolling pin and made quick work of readjustment which might stay put for many a month than to contemplate innumerable cases of incessant nag, accusation, intimidation and incompatibility that come to me through letters and consultations that beseech my solution.

There are those who make statistics concerning the disasters chargable to liquor drinking their study, who become fanatics and go about the country ranting upon the subject and teaching that with prohibition enacted there will be no more insanity, trouble nor crime. One would think from their testimony that alcohol is at the root of all evil. I am convinced that as bad as it may be, the psychology of what people call home, especially that phase of it, disagreement, holds back people through discouragement and brings ruin through destructive suggestions interchanged among the members of the family much more completely than does the use of liquor.

A noted physician testified in court recently that he believed there is no such thing as a normal woman; a business man declared that he would steal outright or cheat one who had shown himself to be a friend before he would fail to keep his wife as well housed and dressed as her family standard required.

Some women in a recent discussion declared that there are no men who are true to themselves —no true men; others declared they believed there are a few and some granted there may be many. Som men discussing honesty declared every man has his price so their opinion of their kind was no better than women held of men.

All the above are negative conclusions and in scientific man building through thought force the very acme of discouragement, because it is destructive thought. If women have not faith in their kind nor the male kind and men have not faith in their kind nor the feminine sort, they cannot possibly reap construction, not even if they should decide they had found the only one who would be the exception. Later comes the decision that they had

found no exception. This need not be a true disclosure but simply the reinstatement of the former conclusion. One sees things out of one's conclusions, for conclusions have eyes to see what they call for and one must be truth to find the truth. I have come to realize that the most perfect disclosure one makes about himself is when he declares himself with reference to life, people and the world. I find I am taking it as testimony about himself, in which he is revealing himself to me. It is so difficult for one to see anything except in the light of his own character and it is startling at times, the degree in which he reads himself into the world he is describing. An unhappy, old woman, who said she was running a school of telegraphy in which she and her pupils were telegraphing to God, secured an interview with me and gave me a command, with a threat attached, to never appear to her again; that I had on two occasions appeared to her in the form of the Devil and that, becoming aroused from her deep sleep through being startled, she had found me standing by her bedside in the Devil's own form; that she had run into the hall screaming and brought armed men to their doors to catch a burglar and she had had to explain to them that I had projected my body into her presence. This woman, past eighty at the time, had studied the attributes ascribed to the Devil and also had mixed in other insane ideas of people leaving their bodies and traveling in other than their own forms, and having accepted the impression that in some way I was opposing her theology, she could see me in no other light. This occurred at a period of my life when I was receiving from a great many sources (all except the one mentioned) strong assurances of beneficent influences carried into the lives of men, women and children. I was

convinced that healing and growth, the true and the good, and the beautiful were the fruits in evidence in the lives of all with whom I was in real rapport.

Some serious crime had been committed in a town, and the officers were searching for the offender; later the sheriff was walking along the street with a stranger at whom every one gazed. They all agreed that a man like that should not have been running at large; that his wicked face proclaimed him a criminal that should have been kept behind the bars. It was the preconceived idea that the sheriff had his man whereas he was only walking leisurely with the new minister recently engaged by the leading church.

The pessimist has his preconceived idea that all is wrong and always will be; he knows failure is the end before the first step is taken and his life proves, that as for himself and his results, his prophecy is dependable never suspecting, unless he happens to bump into practical psychology, that his thought is the creative force in his own life that acts in the line of his prophecy to bring him the experience he pictures.

Surely these things that cannot be refuted must be influencing any student in his conclusions—leading us all to seek a basis of knowledge upon which we can build constructive attitudes of mind.

I am asked: "Can a man who sincerely believes, that the economic conditions in America are so wrong that no honest man can make a living or rise to any important heights in this country, while under that conviction, make any progress?" The questioner goes on to describe the intense feeling of depression and discouragement the man exhibits and that he publicly speaks to gatherings of men upon socialistic problems and always with this in-

terpretation that under present conditions no one can amount to anything.

With those convictions a man would, if he started out with great wealth of money and friends as his possession, become beggared in a short time; surely a man who has not those things who would carry a picture of either, "thou shalt not" which he is holding over his fellow man or over himself, or "you can't" or "I can't" will not be able to begin to rise; out of destruction, construction cannot be created and anything that one uses as an excuse for a positive conclusion that he cannot attain a result serves to the end, defeat, even if the conclusion has no true basis, as for instance that no man can be true to himself and rise in America. One who will be true to himself has in that very situation a creative power with which nothing can cope; no man is true to himself who is a tearer down; true man is a BUILDER.

Either Love is erroneously used as a word sometimes or it possesses many contradictions. One of the strongest appeals to my sympathy I have experienced during my professional career came to me in one of the western cities in which I had planted my work.

An Englishman of very high culture and usually wearing "evening dress" (which I discovered was according to his wife's orders) secured a half hour for interview, at treatment rates, for the purpose of placing before me the facts of his domestic life, hoping to obtain advice which would give him at least the right to live, which he seemed to question.

He, like all the men I have ever had come to me for such purposes, began by explaining away all blame that one might attach to the wife; he wished to learn how he could adapt himself to her

requirements so that he could keep her happy. His apology for her was that after marrying her his investments had not brought splendid returns, although they pertained to very promising mines, and he had not, while maintaining her on a passable American basis, supported her equal to her former English habit.

I never saw "tantrums" defined, neither did I ever see any one who did not seem to know what they mean. I will not define them; I am not writing for babes and sucklings, but for people who have had their eyeteeth cut. But tantrums are as individual as is the person who has them. This gentleman's wife's tantrums often exhibited her versatility which should have taken her on the stage instead of into matrimony; one man was neither a large enough audience nor sufficient spectator.

He was liable to be assaulted on any new account or some old offense at any moment; especially when he was very happy over having come to such a peaceful understanding that she was liable to approve of him for an instant. When the word-attack commenced it was with just ordinary fault-finding on general principles, of his unworthiness, his failure to make a proper appearance; gradually this would work up to a tirade of abuse, loudly calling him vile names and accusing him of wilful negligence; in her collapse pronouncing curses in real swear words. She sometimes stopped short of collapse, but it was because she had completely overwhelmed him; had made him feel the truth of all her accusations and had him broken down in grief.

He said the most difficult thing for him to deal with was the fact that after all her abuse of him and she had said the worst that a vagabond of the slums could say, she would in the very same hour

approach him in the most loving manner as if they had done nothing but coo like doves in all their life. She would show him that she had forgiven him for everything. He declared that he could not bring himself to accept the terrible charges she had made and he felt that it was equal to a confession of guilt in all of them if he were even friendly with her immediately after hearing her say things to him he would have killed any man instantly for trying to say to him; but because he could not respond to her offers of love made right there on the battlefield where she had riddled his soul and torn his clothes and bruised his body, she would pronounce him a brute, go into terrific crying and weep for days if he did not humiliate himself to apologize and show evidence of his repentance along all the lines of his offense. After this was done, if he wore his tuxedo just as she requested, succeeded in obeying her literally in all things there might be great felicity for almost a day and a night.

I never saw deeper marks of trouble on a man's face than this lover carried, for lover he was. He said with all her doings he could not live without her, and that he would give his life to bring her happiness; and I replied, he had given his life and brought her not happiness; that he could not please her, it would make no difference what he did. The third degree principle had been worked upon him until he had come to see it as she described and blamed himself for all the trouble. You, who read this, may have a personal interest in the principles involved; the greatest danger in the situation is in the very fact that one is liable to first *wonder* if he is as bad as represented and if he could be so mistaken in his view of himself when he had thought he was kind, generous and loving, then to conclude that he is all she has, in her tan-

trums described him to be. This puts an end to all hope of correction of the situation; no woman respects a cowed man and she has won out through the worst that ever is manifested in a human being; won, but lost—lost all that life could hold that is worth while. When the man comes to believe himself a failure because she has said it so often he makes it impossible for her to ever realize that she is diseased in her disposition and that the whole trouble has its source in her conception that the way to get a thing she wants is through the selfish way of first humiliating the man. She bites the hand that feeds and protects her; and when he brings himself to accept her accusations there is no longer any hope of her ever aspiring to get right and without aspiration there will be no improvement in her disposition. Acknowledgment of a need must lead to aspiration which leads to realization.

I could only say to that man as I say to thousands of others: If the woman cannot be caused to aspire to become right, the man, if he loves, is to become heartbroken and ruined for all usefulness in self-expression; if she will not aspire to become right he would best let her go one way and he another and the sooner the better.

If only one person sought my solution of this problem I would pass it by; it is the most dismal picture in existence—it is worse than the European war, and yet the acknowledgment of wrong and aspiration to become right would convert this worst quality of hell into the highest state—heaven.

The man thought he loved the woman; he could not love such a woman—he loved an ideal and had tried to convince his soul that it was personified in her; many couples have been disillusioned by these teachings

given in lectures, may other thousands be inspired to face the truth and act accordingly. A good man is very easily entrapped by the vixen woman as is the inexperienced young girl by the vicious man and when unevenly yoked together only ruin is spread all along the way and the yoke should be broken.

With the kindly support in continuous sympathy and confidence upon the part of wife, any husband with any manhood at all can go right up the ladder of efficiency and success; if there is virtue in negative suggestion to discourage that can send one to the very depths of ruin, how much greater is encouragement in words and actions in the supportive attitudes referred to and I believe there will be multitudes of homes organized upon that basis through the better understanding of practical psychology, especially as it treats upon the potency of destructive and constructive thought.

Significance of Hunger

LL growth is dependent upon hunger: The intellect cannot grow without food and character cannot unfold without the application of food; surely the body must have food, for at all times, as much after the adult stage is reached as before, strength and vitality are maintained through the treatment of elements taken in as food.

Forced feeding (taking in from duty) is unsuccessful, the end, growth, never being attained to the intellectual, physical or the spiritual man through that means. True growth is spontaneous and must have its source in spontaneous partaking of food; to be hungry, therefore, is highly essential.

Man, constituted of three phases, must, if he is to grow, be hungry for material food, intellectual food and spiritual food.

Man must have taste. He must have taste that will discriminate between things offered as food and things that really are food; he must have taste for real intellectual food, else his mind will deteriorate as surely as will his body when he has not a discerning taste to form the right choice in selecting food. Man must have the high quality of taste to select the food for his soul, for character loses tone, vigor and beauty—perishes if the taste is distorted, deficient or depraved. Man building is altogether determined in its quality, degree and endurance by the state of the individual's taste that decides for what he shall be hungry as food for his body, intellect and character.

The low grades of character and intellect in India and among all races and individuals who have the idea of pennance in starving the body (in prolonged fasts) are unfit examples in our present day's enlightenment and are repudiated by all nature. Some glances at nature's standards are waranted in view of the fact that from so many sources human beings obtain ideas leading them to withhold food. Many have taught that from a physical standpoint it is a mark of spiritual depravity to desire food and some are teaching that man becoming properly spiritualized will not eat.

We will see if nature approves of destitution upon the subject of food and see if it is dishonored by the creatures of nature wanting food.

That which we have named the primary egg, that which results from the union of the masculine and feminine elements, desires food and because it is under the impulse of hunger it applies food by absorption and develops its body so that it

presently becomes two hungry cells and they apply food and each divides into two more hungry cells.

This is true of all germinal parts of fruit, flower and vegetable creations and just as true pertaining to every form of animal life from amoeba to man; the germ or egg is a mind that hungers for food of a material sort which it can apply in its body to unfold or renew from within on the principle of growth.

Every cell of every blade of grass is hungry as is every cell of stem and flower of every rose and the cells of roots fiber and bark and leaf of every tree; every cell of every organ and tissue of animal and man is as hungry as is the individual himself, if he is normal.

We correctly decide, that any of our domestic animals and birds that show not to have desire for food must be ill; this is also true of any cell of the body of any form wherein is life; if it has not a desire for food it is not in a state of health.

Different forms of life have different standards of constituent elements of food; the diatoms in the sea can take from salt water elements which they can apply in the form of nutrition as can other animal and bacterial life obtain and apply from the sea weed the essential nutritive values to make their bodies normal.

As varied as is the form or nature of bird and fowl so are the requirements of each winged individual in food supply and their cells are peculiar in their food selections, but each thing and cell has a normal standard, a departure from which would constitute an inharmony amounting to disease.

There is one point upon which all life forms agree—*the normal state is to be hungry and spontaneous enjoyment of food is also nature's own health standard.*

Man, more than any other creature, departs from the normal but he creates new causes whose effects are always marks of disorder or disease for he can, at most, obtain only nature's tolerance to a degree; he cannot modify the laws of nutrition to an extent that that which, by its chemical elements, is not food can become an ideal nutritive supply. However, much nature may endure, it refuses to be reversed in its standards and no one has been successful in taking into his body, as if it were food, that which is not food and not, sooner or later, have inharmonies develop as a result.

Each creature below the man has innate knowledge which dependably guides its selections of food; each cell of the man's body has an equal innate intelligence for its purposes and the sum total of his cell intelligencies likewise has the potency of perfect knowledge so that the sub-conscious phase of the mind in man can and does prompt concerning the ideal choosing of food, but man does not heed his intuitions for he often prefers from the sense standpoint the sensations produced by things not consistent with the intuitive guidance. This explains why man is a misfit in the universe while all embodiments below him have natural adaptation; man has the free will to choose and although he knows that his only hope of selecting the proper food, as upon all other subjects, that he must choose according to the promptings of the superior department of knowledge within himself, he usually follows the custom; custom has partaken of the things that are alleged to be more intense in their effect upon the senses to gratify them more and custom has a depraved taste; following the depravity, voluntarily, constitutes a command to the soul that controls all the body and is the form of intelligence in each cell of the body to consent to the substitution and thus one becomes possessed of depraved

appetite in every cell and therefore in all of his body. This becomes the involuntary requirement, even to the drug or alcoholic standard or intensely spiced and flavored foods becoming substituted for the real foods. Life may remain in the body even for years with this throwing overboard of all that is normal yet no one ever lived his true allotment of life nor had his quota of good health who substituted for food that which his intuitions refuted.

WHAT IS SPIRITUAL HUNGER?

There are two elements in the universe—we sometimes say, only two, but there is no mistake, there are two. One has to take suggestions repeatedly to reach the hallucination in which he believes there is no matter; he really has to become insane to sincerely believe there is no matter.

The two elements that exist are Mind and Matter. Mind uses matter as an instrument through which to manifest; matter serves mind as a vehicle through which mind's expressions may be exhibited. Matter may be constituted, in different instances, of different shapes of particles or particles in different states or rates of vibration, but nothing changes matter into mind, neither can that which is mind become matter. When we use the word matter we naturally think of something of chemistry which is the science of matter, therefore, we have this axiomatic statement: That which is not a phenomenon of mind must be a phenomenon of matter, and if there is a phenomenon which could not be a result of matter then we must know that it is a fact of mind.

There are many things which we know instantly could not be produced by matter, for there is no property of matter, nothing inherent in matter by which the result could be reached; there may be results purely chemical—because of that which inheres in matter. There are laws governing in

each thing.

There is no property of matter by which matter, as such, could desire anything; not even the human body in its material could desire: there is no quality in matter by which it could in any form of its mass take in other matter and apply it as food and grow (unfold from within).

Hunger is a fundamental desire in everything that is alive; the infant is born hungry, but not more hungry than the primary cell from which it unfolds. The chick is hatched hungry, but no more so than it was throughout the period while incubating for it absorbed the substance present in the shell as a three weeks' food supply. Matter cannot be hungry, therefore, hunger is of mind or spirit, not of matter or chemistry and a desire is a thing of spirit whether the fulfillment of the desire is something to be applied in the body part of the individual, the mental phase or his permanent character self. Desire is a spiritual state, it is as much an act or state of mind when it is hunger for food which shall be selected by mind to construct or reconstruct the organization, the body, as it would be a state of mind to yearn for the presence of the baby or other loved one, or to long to hear the voice of one dear; or if one who is properly constituted mentally would wish for a good book realizing that the thought lead out by the literature would fulfill the standard, satisfying the mind with reference to the mind the same as if under the other form of desire he would when partaking of food be satisfying his mind as it related to the body. There can be no desires of the body, but there are many forms of desires of the mind as it may have experiences through the body.

The idea came down through the influence of those who commercialized man's fears (the founders of some of the theologies) that all desires that

pertained to the body could be only carnal desires and contrary to the spiritual nature in man; I am coming to show that only spirit can desire and the test of the purity of a desire is not as to whether or not it is something to be experienced through the body or something to take place in the body, but in whether or not it is a normal and constructive desire that shall determine its worthiness. All felicity should be enjoyed in all the phases of the being regardless of which phase might be the one most emphatically acted upon or through.

To store away in permanent character a sound principle through the consciousness approving of a truth should be an occasion of joyousness felt in all the body as much as one should enjoy in mind, soul and body, the taste and other satisfactions in material food which the intuitions approved and the mind chooses. There can be no happiness to the normal man except in those things which are inspired by the Innate Self and there is no lower and higher nature, act, attitude nor attainment when one is true to the God within, but all is heavenly, all is the highest, all of him is then in the Kingdom of Heaven.

These interpretations warrant a true conception of purposes and methods of healing; healing the body, mind or character. The purpose in healing and culture is the same; culture discloses what are the proper tastes, how to develop them and train them. Disease involves a departure from the normal upon the subject of application of food; restoration to health consists in causing the cells and all of the being to desire and apply the right sort of food. Desire for the proper food must be first-nutrition, the application of food cannot be more correct than the desires, out of which food selection is made. To cause the cells to become hungry for their proper food is sure to awaken power to apply

that sort of food in the body; the route to nutrition is through cell minds demanding the food that will make good bodies and suggestion, which is the key to the action of the soul—the sum of the cell minds, properly given will cause the individual in all of his being to return to his innate ideals as to food and to cause him to desire in all of his being that which truly is food. Healing in the body consists in restoring the individual's mind to normal desires pertaining to his body.

Man's intellectual standards have been effected by custom so unfavorably that he has degenerate tastes predominantly. Pure, sweet and strong thought is almost as little appreciated as are normal foods for the body. Condiments for the body and condiments for the mind-intense must the literature be; grewsome, scandalous, or the destruction of war; these are the principles the intoxicants, governing the selection of food for the mentality and like the one who craves intense flavors in foods and poison in drinks, who can never become satiated, this mind degeneracy calls for stronger and still stronger destructive mixtures in the images; feeding upon grosser fiction, never to become satiated.

It is no deep problem; anyone can see that to correct this mind would consist in enabling it to have a hunger for true, constructive pictures; causing it to desire right thoughts. But to what source can one look for a mental dietary? We have disclosed the fact that physical dietary is in the main individual; that with the exception of a few general principles each one is peculiar in his own dietary; that one to select the proper individual food would need to have access to his own intuitions—his Innate Self must impel his hunger if he is to be hungry for the right items of food.

Outside of a few general principles one must

know that his mental dietary should be individual and no one can tell him, except he has an interpreter who would get in rapport with his soul and bring to his consciousness, the proper guidance. One is lead by all of our teachings to seek the Kingdom of Heaven which is within him; to go there for whatsoever thing he wants; he *must* go there, I am sure, to disclose what his mental dietary should be. No one is normal who does not feel a shock from within when reading intense portrayal of crime, disease or other destructive picturing and that shock is a rebuke to him for feeding to his department of imagery that which is not food for mind, soul nor body but creative of inharmony in all.

There are depths in every individual which each one knows for himself are not comprehended by the conscious mind nor body. There are desires, visions and worlds that are greater than body with its skill and harmonies or conscious mind with its senses; reason cannot conceive of them; they only seem to feel their inefficiency in comparison with the psychical or sub-conscious realm. I wish that I could convey to every human being that positive conviction that truth really warrants: That in the soul of each one is an inexhaustable food supply; an infinitude of knowledge; individual working plans, designs of perfect architecture held by his Deity within, all there, to be made into character, that phase of each one which is immortal, which our practical science of psychology proves shall live eternally as an individual.

Could I cause this sort of a Sun to rise in everyone's life all would know the purpose of human existence in our present form; all would hunger in their hearts for the true, the good and beautiful, the worthwhile; that which I have tried to indicate as present potencies of perfect architectural plans

within, would become worked into character, the everlasting Self.

As all have known what it is to be hungry in the mind for something to be applied in the body as food and have known what it is to be hungry for mental food, something to exercise the digestive department of thought, even more vividly have we realized a want for something to satisfy our souls. We have asked for soul food and the theologies gave us stones; they led us away from our individual source and they told us falsehoods as to the basis of peace and growth—for they taught us fear. More modern concepts of that same brand refuse us flowers and take away our normal sympathies and loves.

Man has been taught to look for an outside power that hated him which he must propitiate, if he were to become strong it would be through favoritism, not through growth nor merit. We come now with our human analysis and constructive thought and say that a true Jesus taught the Gospel of Liberation; that man who would find and address his God would look for the King in the Kingdom of Heaven within himself; that one who did this was hungering and thirsting after righteousness, not a man who was scared to desperation through hell fire stories. True character can be builded only out of constructive thought—pictures which one would welcome as himself if they should take form as character within him.

If one can know from a true source within himself for what he should be hungry as food for his body and likewise for what he should desire for his mental department of nutrition, it would be equally true that his Innate Self alone could prompt the hunger of his soul. Man's soul is hungry for the satisfying food that can give strength and beauty to his acquired department of

character; one phase of his soul is perfect—it holds only pictures of the ideal, a department with its heritage of the perfect from Universal and the phase of the soul that can yearn, aspire and individualize must obtain its plans from that department of the Supreme Self, cause these plans to become fulfilled in his practical life; this is the hungering of a normal appetite—a spiritual appetite for spiritual food that shall build a Spirit; this is making the finite man out of Infinite food which shall unfold Infinite Man.

Herein is Eternal Food that shall yield Eternal Life.

Efficiency-Preparedness

At this time there is much talk about PREPAREDNESS—much that is not true, not constructive, although there is a constructive phase which is scientifically true. The unscientific feature most apparent is the direct effort to prepare *against* something whereas a true principle is in preparing *for* something and in thus working constructively the negative phase of the matter is disposed of.

All the true making ready to live is preparedness against dying; all preparation for perfections is arming one against the imperfections while fighting imperfections would not necessarily enthrone perfections in their place—it usually means to change the form of the impediments or to establish the ones existing more fixedly.

To deal with the positive side of a subject is usually the best way to treat the negative; building something desirable is more intelligent than trying to keep from building something undesirable. We have been trying to increase our efficiency in many

departments of life by fighting our faults, our hindrances. Almost every life has used enough thought and energy in effort to annihilate something, which of course ought not to continue, to have built that which is most desirable and in that attainment the impediment would have disappeared.

Every life should be a Masterpiece and every life virtually uses all of the essential forces to create masterpieces, but they have been used, primarily, in effort to avoid or overcome, repress or suppress inharmonies. All direct effort on the destructive side of any question is really upon the principle of living to fight death instead of living with a program, purpose and devotion to living to live.

These thoughts should not suggest to an intelligent reader the idea that one should ignore or deny the existence of inharmonies, obstacles, impediments and obstructions — practical psychology teaches no such foolishness. To admit the existence of the ugly leads to the first move toward placing beauty in its place. A farmer does not refuse to see the sinkhole in his field, but he is not going to make it his life work as a farmer to fight sinkholes; he is going to prepare a beautiful field and in building that he levels in such a manner that the unseemly knolls and sinkholes disappear.

The farmer perceives weeds in his field but he is not going to direct his whole season's work to fighting weeds; he is going to cultivate the corn and incidental to that constructive work he may presently note the fact that the weeds have disappeared. One may have defects of speech; it would be a great mistake to make it the business of his life to fight that defect—he can deal with the situation constructively by cultivating normal,

even speech, the speech of poise and later in life recall the fact that inharmonies of speech formerly existed but have disappeared.

Perhaps one has many expressions that are not good grammar; he may not seek out all of those for particular attack; he can do better if he takes up the study of good language, the attainment of which in speaking will put out of the life the errors.

Up to about two years ago this spot upon which the Hotel Statler, in which I am writing, now stands, there was nothing attractive—it was an inharmony, an inconsistency with the beautiful parks in front of it. I am quite sure it would have been a wrong principle to have made an attack upon the lot for its ugliness; it was interpreted to be capable of great beautification and the vacancy became occupied by a magnificent building. The opponent of evil who does his work in the spirit of fighting that which ought not to exist (and we grant that it ought not to exist) is not a true reformer, he is not a benefactor and he, himself, becomes destroyed as a result of using all of the preparedness on the negative side.

In the world, in each life, yea, in each phase of every life there is that principle of Heaven and Hell. One can devote all of his energies to trying to overcome or avoid hell (destruction) and never gain heaven. Our true psychology would lead one to express heaven, then hell is not in the question.

Life has not been a success in many instances simply because one made it his chief devotion to fight rough places instead of creating smooth places; many others these days are dealing with all things that are undesirable by denying their existence; they present a situation parallel with the ostrich that bores its head into the sand when

pursued by its destroyer. The individual who declares sincerely in his mind a thing does not exist which does exist makes no constructive preparation relative to the actual enemy by increasing his friends. Those who are beautifying our city of Detroit are consenting to a possible growth, an increase of harmonies and out of their love for the beautiful rather than out of disgust for the homely they are making parks, boulevards, splendid residences and grand business blocks.

Preparedness for health covers the essential opposition to disease. The entire region of the Panama Canal has been made wholesome on the constructive plan—not because man hated disease, but in making it a beautiful resort consistent with the climate, which mankind may prefer, all the destroyers of health and life have been removed.

Then with all of this preliminary illustration through which I hope I have indicated our true principles I believe I have brought to one who is seeking greater efficiency a light by which he can examine himself and his situation. Efficiency is not a quality belonging wholly to those in some commercial lines; some measure of efficiency is manifested by a parent or teacher or artist, friend or citizen—all things that one is or does he has some degree of efficiency or goodness of quality of his manifestation. Our psychology can cause one to attain the hundred per cent in the various phases including business, home, and social life and the creation of a Masterpiece of his life. Life as a Masterpiece must mean the large self expression—the expression of one's innate ideals. This is something for himself and yet it is the purpose of his existence in the present form to unfold an individuality in self-expression, expression of the greatness of which he has the potency. The world is his

field of exercise, his fellow man's needs supply the occasion of his exercise and each instance of self-expression being a service to his fellow man he has created a Masterpiece and when all of the life, or the life predominantly, is made up of items of highest expression these constitute a harmony that makes the entirety a Master expression—something created by the Master in the man, therefore, a Masterpiece.

Living devotedly to the production of a Masterpiece will result in a Masterpiece; living to keep from manifesting meanly cannot provide for the creation of the beautiful. Turner aspired to mix the colors that would give him a true art result and he received the inspiration in blending them that gave him a Masterpiece; had he made effort to avoid the untrue combinations he would have become self-conscious and never would have attained Ideal Self-expression.

LAWS OF CONSTRUCTION.

The preceding statements are all under laws of construction as is all growth, all building and expression; the fact is that if one becomes thoroughly conversant with Practical Psychology as applied in Constructive Thought he has therein the solution of all of his problems; for he needs only to apply those laws to each subject in order to master the subject. Highest efficiency consists in using the truest psychology. Efficiency in salesmanship does not consist in palming off goods on another and getting the money for it. The securing of a permanent patron because of pleasure given him in the service of the thing purchased is far more important than the sale of a bill of goods at a profit. A psychology short of love and sympathy for the fellow man could not possibly permit the highest efficiency as salesman, for the

reason that one devoid of those qualities would choose the temporary satisfaction of having sold at a profit instead of seeking the spiritual satisfactions in having rendered a good service.

A man presented his case to me for advice in which he, although the business manager of the office, could not obtain the co-operation of the employees. He could scarcely get an ordinary day's work out of them whereas there were occasions when he needed the largest possible execution by everyone to whom he was paying the wages. He said they did not respect his wishes and if he showed particular seriousness, they ridiculed him. He admitted that he had been undignified at times in joking with them about many things. It was easily perceived that he had become common in his contact with the men; he showed to need discipline as much as any among them. If he was disposed to talk familiarly and loosely then he should have eradicated the tendency; he should have resolved to be dignified and respectful for living that among employees does not breed contempt nor fear. As manager, his efficiency was low and could have but one mode of correction; he had tried to correct the men—the disclosures of our psychology soon proved the need of change and all hope centered in the manager himself learning to be friendly without being common, to be sincere without being harsh. He said he doubted that he could ever get on the proper basis with those who had been under his "leadership" in the past.

I had an application for helpful advice from a man who had been a retail salesman for enough years to become tired of it, he said, and he passed wait on a buyer on the retail floor. He said that he would invariably yawn while trying to serve the customer; that while not at all tired or sleepy

nor inclined to yawn while in his office of attending to anything else, yet when he went with the patron to look at the stock, yawn after yawn would occur until he could let his jaws separate completely so he could have a deep intake of air; then a new series of "gaps" would begin. He declared that he had used will power and watchfulness trying to prevent the occurrence, but it was stronger than his will—this disposition to yawn while making a private sale.

I wonder how many men have brought their efficiency down to 25 per cent by continuing to work at something that "made them tired"—working while interpreting the thing as irksome. The yawn of indifference, the absence of enthusiasm, or the sneer of disgust must lead to an expression of the countenance and other involuntary performances in the body consistent with the picture, the mental attitude. Why, it even increases in the destructive attitude until disgust turns into bitterness and hatred—this is what we often see in the faces of men and women; scowl, disgust, weariness, bitterness and in some, hate to a degree amounting to viciousness.

Then when one who has planted the seed thoughts to grow a manner and a look, a form and disease consistent with the above he may declare he has outgrown the situation and ought to be promoted on the basis of experience. He may apply where the work he could do is really very much wanted and when he tells of the years of experience he wonders why he is rejected. He may as well know that he had the privilege of unfolding a delightful and strong, constructive personality, a picture and prophecy of which is in the innate self of every human being, but he abused and misused his privilege and built grouch, disgust, scowl and

antagonism and these were so apparent that the business man could not afford to place responsibility in the applicant's hands. All the world, whether it knows it or not, is looking first for character and skill afterward, for EFFICIENCY IS SOMETHING OF CHARACTER, FUNDAMENTALLY, AND MECHANICS OR OTHER EXECUTION BUILT ON THAT.

Man's personality, not his testimonials as written by others, truly testifies to his merit; his testimonials are worthless in this day of keen sagacity of employers unless they are corroborated by the testimony of countenance and manner.

Almost everyone has something to modify and correct in himself in order to increase his efficiency, and that is why, after giving in the first part of this thesis some general principles of efficiency, I have followed with some individual cases.

I could not be influenced to say one thing to discourage any one who wished to make the corrections, but all may as well know this truth—there is very little correction possible through the exercise of the will power trying to avoid a manifestation. We may as well accept the laws of our being and get in line with them; to do that one must first recognize the fact that whatever his performance may be automatically or whatever his state, that he is what he is because he has trained his sub-conscious to manifest in that way; that to make a correction it will have to occur through retraining his sub-conscious. The man who had been a salesman, performing in disgust and dis interest that took the form of yawning, yawned because he had trained his sub-conscious phase of mind, which controls the body, to order the involuntary diaphragm and lungs, their nerve centers that control them, to produce the manifestation. If he

had used his will, asking or commanding the sub-conscious to cease to associate the situation of retailing goods with yawning and cease to produce the phenomenon, he would have cured himself of "gapping." He did not treat himself, but came to me to have me give his sub-conscious phase of mind the suggestion to remove the habit. You will have to solve your problem through training or retraining the sub-conscious.

The increase of EFFICIENCY consists in increasing the desirable automatism; by this I mean that when one is not watching but spontaneously performs, that spontaneous demonstration must be an improvement over his former standards if he has increased his efficiency.

The victory awaits anyone who will follow the laws and formulas of the SILENCE to use suggestions scientifically to eradicate from the sub-conscious all undesirable automatism and place therein picture and impulse of the desirable; use the will power to direct the sub-conscious instead of using it on the thing one wishes removed or inserted.

Teaching the Child Psychology

From my entire writings one can gather an abundance of child psychology, but one does have to be a gleaner to get it all; so at the request of many parents, teachers and others I will write a purely suggestive essay. I have no stereotyped method concerning how anything shall be done; there is one destination perhaps, but many ways of attaining it—versatility never comes to the individual who cannot vary his courses.

It should be remembered that everything that is alive is forming psychology all of the time and the child with his very great sensitiveness is responding

in his character and standards upon all subjects, to the influences in image or picture form all about him and the thoughts that his mind is caused to think is shaping his intellict, body and character constantly—one does not have to teach the child formally so that the child shall be sure to possess a psychology for he will have some sort of psychology as a consequence of his association, experience and emotions.

To be certain that the child shall have a *right* psychology does require that constructive psychology shall be brought into his life. Parents need training first of all so that they will provide building instead of destructive suggestions for the constant influence upon the child: Harrowing tales, threats, and punishments—omitted—discipline by leadership instead of repressions and limitations—guidance into the desirable rather than the "thou shalt not" pertaining to the undesirable—stimulation of love for the beautiful rather than the hatred for the homely or vicious: That is what we mean by providing a constructive atmosphere in the home. This is not usual except where parents are psychologically trained for it has been left out of our theologies and educational methods to *show the importance of picturing the quality of results one would really desire,* a practice that grows out of the conceptilon that *a thought is a seed and each seed produces its kind.*

One who is to teach the child psychology ought to know the truth about all forms of creatures, especially about their intelligence (for wherever there is life there is intelligence or mind, therefore the live thing from amoeba to man, bacteria and germs all have their psychic life).

It may not always be possible to demonstrate the microscopic form of the grain, bean or flower,

where the soul of each subject at the beginning is known to exist, but it can be described and then we have in the bee, butterfly, ant, bird, fowl and animal innumerable subjects through which to interest the child in the intelligence phase of the creature.

In my "New Psychology Complete" there is much of interest upon the intelligent individuals whose bodies now constitute our rocks and marble, our coral and our sponges as well as upon the intelligent cells of human bodies and the cells of trees, insects and animals. A teacher of child psychology could map out a six months' course depending entirely, for illustrations, upon subjects I have cited. However, it is not simply to tell the child an interesting story about the intelligence of the beaver, the bird and the bee—the purpose, a personal lesson must not be lost.

INTELLIGENCE OF ANTS.

Almost any houseplant or outdoor flower or plant may be the arbor of a very small bug, usually green or the color of the stalk or stem upon which it lives, known as the aphis, aphid or plural, aphides. This insect may become very destructive when it is situated to lay eggs and multiply without hindrance. In the instance of the houseplants a neighbor who smokes is sometimes invited to come in and blow his tobacco smoke among the leaves and make the aphides sick; they fall off and may be collected and scalded. They seldom have to be annihilated by the gardner outside because there is another kind of bug that likes to eat them, providing they are found nice and young.

The aphis sheds his old shell and dresses up in a nice new green dress and you will find his old clothes attached to the plant; while he is undergoing this process of forming this old dry shell

ready to come out tender and soft later, he is perfectly safe from his enemy, who refuses to chew up the old armor. The aphis has observed that this is a stage of immunity and he intelligently takes himself, new clothes and all into his own old shell or that which has been cast off by a brother or sister aphis. This is the observation of the Passover and the enemy seems never to disclose the ruse.

The little green bug is not a fighter, but manifests sweetness of disposition in accord with the main product of its body; it takes elements from the plants and transmutes them into liquid sugar —sugar of milk. The milk secreted is food for another creature that is kind to it—so kind that it may provide a storehouse for its eggs and feed its young so as to perpetuate its kind from season to season; the aphis itself may not put its eggs away to preserve them during a severe winter. The ants will take care of the eggs in the winter and feed the young when hatched and "take it in milk" later.

Nature believes in compensation and the aphis receiving vital attention from the ant repays the service and protection in supplying the delicious food for his benefactor. There are wrinkles or corrugations, rings around the abdomen of the aphis and a hungry ant kindly strokes the aphis much as one might pet his cow by running his hand along her back; the drop of milk oozes from the ring and the ant has a splendid feast and it knows its friend will always supply the nourishment when asked.

Men have watched just how the ant caresses the aphis to obtain the milk and has tried many objects with which to imitate the stroke of the ant; the aphis has never been deceived into giving milk for man.

The ants burrow into the ground down to the

sprout that is coming from a grain of corn, carrying the young aphides and placing them inside of the unfolding shoot. This is devastating to the corn, but it is a wonderful manifestation of intelligent co-operation between the dairykeeper ant and its milk-giving herd. The aphis which is under the care of the ant has no need to fear the bug enemy that destroys those possessed of no such protectors.

A formicary is an ant's home or nest; the beginning of a home immediately follows the settling down when the bride returns from her honeymoon. She gets married up in the air and comes down to earth to live, but she knows she will no longer need wings and they are in her way when she wishes to go down under the ground so she cuts them off, then she bores into earth or wood without hindrance.

She lays eggs that will hatch into workers—there will be plenty of work to do in making and keeping a formicary, of which she is to be queen; there will be a nursery to attend and food to gather and there will be sentinels needed and warriors, but all of the members of the community have an infantile stage. The infant ant is as well cared for in receiving its bathings and combings as any human baby ever could be; it is disposed to do these things for itself very soon. Baby ants have frolics—merriment in many forms; they play hide and seek, tag and leap frog and they wrestle and punch and push like natural children wish to do.

Ants are always very clean and they cease play or work to "wash up." They have combs with regular teeth in the fore legs and a perfect brush in the tongue—they use these vigorously on themselves and each other. The community of ants is a social institution of the highest order—general welfare, looking out for all, is the basis of all looking out

for each and preserving the harmony in the unit made up of the numbers.

It requires wonderful minds to do the things that ants and aphides perform and we all wish to discover how they know so much and possibly some reader will ask here what has all of this to do with teaching psychology to the child.

I hope to be able to reply with satisfaction. First I would say that this mode of illustration leads a child to an interest in all life and he arrives at a development where he loves life in all of nature's forms.

As to how flowers and insects and animals and cells know so much—the child and the rest of us become well satisfied with the reply: "They all know simply because it is natural (inherent) in them to know and it being naturally a present knowledge they do not have to learn it from the outside; they manifest outwardly what they know inwardly.

The ant never studied aphisology to find out that the aphis needed to have an ant carry its eggs down into the ground in the winter and then in the spring carry the young aphis up and place it on a sprout to get tender food and presently present its bill for attendance and be paid in sugar. Something inside of the ant felt an impulse to treat the aphis thus and something in the aphis felt impulse or guidance to exchange courtesies with the ant; each insect did as it was impressed within to do.

Something told the bride ant that she would not fly again and that her wings would be in the way; but it was not anything from outside that taught her that; she felt that she ought to rub off her wings. The aphis did not learn from an outside source that it could crawl into its old shell and be safe from an enemy that would think it

simply an old empty shell which would be hard to consume. Intelligence within knew all of these things and it obeyed the perfect knowledge and was taken care of.

Each cell of a child's body knows as much as an ant or an aphis but it may not know the things the insect knows while it does know all things that it needs to know for itself. The knowledge is naturally present in each live thing.

IN THE SAME SENSE THAT EACH OF THE TINY THINGS WE ARE STUDYING HAS ALL THE KNOWLEDGE FOR ITS PURPOSES INSIDE OF IT, ALL THE KNOWLEDGE IT CAN USE, SO HAS THE CHILD AND GROWN PERSON PRESENT WITHIN COMPLETE KNOWLEDGE FOR HIS PURPOSES.

The great lesson is to show the child in the parallelisms the proofs that he, like the other creatures, can learn to trust the Innate Perfect Self and out of that source be lead to all that is true and great; that knowledge is within as truth is within and the manifestation of knowledge would be, therefore, unfoldment from within. This is God within with which mankind needs to form an acquaintance; to learn the lesson best we have to go to the ant or something that never assumed that it had knowledge plastered on or poured in but trusts and discloses a waiting guidance for all emergencies and regular conditions.

Intuition, inspiration, guidance and instruction from within or the functioning of Innate Intelligence belongs to man as much as it could possibly be a fitting thing for the less complex forms of life and when man with his proportionately great possibilities with his complex and comprehensive organization shall become toward his Inner Self fully trustful as is any example I have described

he will not only possess the potency of a Deity, but he will manifest Deifically.

The Art of Letting Go.

IT is of so much avail to let go objectively (if one lets go to the source which is so much greater than the objective self as to seem to be another being) that I have often thought we could well afford to name our Practical Psychology the "Science of Letting Go."

To a very great extent mankind is exercising upon the principle of violence (objective force) instead of the passive principle. All who become real artists in anything express upon the passive principle and to the extent that one expresses upon the passive principle he is an artist. The lazy individual is not expressing, therefore, to be passive is of no avail to him. One must learn the lesson of laying hold of power through objective letting go and invoking the subjective knowledge and power. From the intellectual phase of the question one does not, while making the most strenuous effort, obtain great illumination of ideas; not until after he has ceased to strive (has let go) does inspiration flow into his consciousness.

It is equally as true that not until one has ceased his violent strain, when attempting some physical feat, does power become applicable. All who demonstrate in power, skill or superior knowledge do so through attainment of that control most manifest in letting go; then why not make it the first aspiration to learn the art of letting go? Music, painting, sculpture, oratory, authorship, invention, draughtsmanship, acting, acrobatic and athletic work, racing contests, pitching or striking,

writing on typewriter, reading and giving attention while reading, bookkeeping and accounting, successful salesmanship, chopping with an axe, digging with a pick, shovelling, walking with endurance, eating, drinking, shaking hands, driving a horse or an automobile, teaching school, being a president or a governor, or performing in any other conceivable capacity can best be executed when objective letting go has brought one to express upon the passive principle, precisely as if he had delivered his mind and his body over to some other form of intelligence and power within him to use all that his being consists in.

The best aid I will ever be to anyone will be in causing him to grasp the lesson of letting go. When one is not "Letting Go" with his voluntary to his involuntary he is using only his voluntary powers; when one *wills* to let go to his involuntary powers then the soul which controls all that is involuntary as well as all that is voluntary takes charge of the physical execution and can support it with every atom of muscle or other physical source of energy supply; or if it is a feat to be manifested in the form of knowledge then if one uses his will to let go to the soul, it knows all that conscious mind and sub-conscious, innate and acquired knowledge consist in and will supply the essential information. If one is an objective performer then he only uses the muscular power that is under the control of the voluntary department of mind—in comparison with the involuntary it is not worth counting, although it is all that many people use. If one is an objective thinker, using the strength of will to try to calculate he gets action only upon the conscious mind's supply of knowledge, which, in comparison with the possessions of the sub-conscious realm of

knowledge is not worth counting.

Some will probably think that I mean for one to go into his work in a dazed, self-hypnotized state unless I succeed in making the lesson very plain. A state of hypnosis, self induced or otherwise, is almost a complete separation of the objective phase of the self from the subjective whereas the true state for getting action upon all the power and knowledge one possesses for a purpose is a situation in which there is a blending of the two phases.

In former times grain was cut by men swinging a cradle, a combination of scythe blade with four prongs or fingers. I recall two men working at swinging the cradle, reaching into the standing grain and gathering a full sweep of wheat and laying it nice and straight for others to follow to tie it in bundles. One man was a hard worker—he made work hard; he struck forcibly and spasmodically, straining every muscle and tendon that he could bring into the action.

He drove so hard that he took in air through his mouth and expelled it in the same spasmodic way; he became very warm and had to drink a great deal of water frequently and was fatigued quickly and had to rest much of the time. He dulled his blade and had to whet it very often; he got his grain tangled and became disgusted and tended toward anger; he had ambition to be a leader, but could not hold out, although he began with great exhibit of speed and driving power; he did not do an average day's harvesting and was thoroughly exhausted before night.

The other man seemed to make play of his work; where the "hard worker" took both hands to lift his cradle the second one would catch his little finger under the handle, and his implement would seem to follow him, and when he began to cut with it he appeared to be guiding it while it

went its course. He breathed through his nostrils, unconsciously, regularly and rhythmically; he kept step with the stroke he made with his arms; he felt nothing about which to fret; he perspired with good radiation and at the opportune time, drank freely but not nervously.

This man's body following the cradle around the big field, up hill and down, along the slope or on the level steadily stepping and swinging; there was no waste of motion and he kept as good order as a soldier marching to music; indeed all of his performance was musical. No truer artist ever presented himself than did this one. Let those who know no better class him as an ordinary laborer, I know he was an artist, for in every movement there was the masterful expression of self, the self that has all the knowledge and controls all the power that the individual in his whole life can have need of. Self-mastery is the highest attainment and if one possesses it he can show it as truly with an implement or instrument as he can with painter's brush. Correctly speaking, the harvester was as fresh at sundown as at the rising of the sun.

You have the difference between men, that which marks one too expensive at any price and the other worth all that the product can possibly be made to justify; no one can afford to employ the former and yet that is what employers have to depend upon chiefly. Objective, hard working employers, who make their work arduous, employing objective performers who give the hours and exhaustive effort. All should be artists, people who let their souls do their work, their souls using the entire machinery of body and intellect.

The highest example known of frictionless motion is the earth as it turns and travels in ether.

Men have invented and built machines that have their various motions all with reference to harmony; steadily and evenly, hour after hour, day after day and in principle, forever their motions must continue as frictionless as possible. If a machine becomes jerky or "nervous" it is immediately considered out of commission; it is liable to spoil all of its product and impair itself further unless it is restored to the passive instead of the violent motion. If these things are true of the machine, how much more are they true of the human; how important that one should do all things smoothly, passively.

There are so many things undertaken that are presently abandoned with the decision that a very small percentage of people can master the subject. Usually it is because the people are not taught the lesson of self-mastery in knowing how to let go. In most of the instances the effort made is in *violent attempts* to do the things—attempts to force the result. Oratory, singing, sweeping and all other things that should be in self-expression are simply the different directions in which individuals who have prepared themselves through letting go, have aspired and who, because they have aspired or taken the suggestion and then let go to the soul, are being used by that department of the self to execute according to the ideal each upon the subject of his selection.

I have known teachers in different subjects to command the student to be himself so as to do the thing with ease; the pupil only grasped the idea that he was not doing the thing right and that he must try harder. Whatever one may be attempting to do with his voice and he uses violent effort to compel the result we all know how ridiculous the occurrence will be; it is equally as true of all other directions of effort made in that way. One

cannot run well while making himself run—he must let himself run. He may attain speed and endurance when he gets the right psychology which calls for the attitude in which he will permit his soul to use his body in the race.

An accountant who continues to calculate and make records by will power decides consistently that he is wearing out the cells of his brain, those which he supposes he is using exclusively. He is on the same basis as anyone else who goes on nerve—works under tension; this I have found among business men and those in the professions. Americans, in most instances, go like something outside of them was driving them to destruction. I am hoping to introduce a conception that will lead to their disclosure of a phase of themselves, which is within, that can use them constructively; keeping them upon a passive mode of exercise.

One may begin trying to ride a bicycle, holding on to the handles until he blisters his hands, as a gentleman told me he did—when he has really mastered the art he scarcely more than permits his hand to rest on the handle and seems to be indifferent as to where the wheel takes him; there are those who grasp the pen when writing, the broom when sweeping and the hoe handle when hoeing, who use more energy in the grip than should be applied in the whole work. This attitude of being forceful, *trying,* using the objective phase of mind to act upon the work instead of using the will and choice to direct the sub-conscious (the soul) proves to be an erroneous method regardless of the form in which one desires a result. One who experiences through the sense of taste in high efficiency in that art cannot discern flavors of teas so as to distinguish and classify them while trying to taste—he must desire and aspire to obtain the flavors, then objectively let go, even becoming

indifferent, in a measure entering mental abstraction so that his soul conveys to his consciousness the slightest distinctions.

Only overwhelming odors, disgusting ones, can be perceived while one is trying to smell; when one would discern delicate fragrance he must let go objectively and become passive and then his soul wafts to his consciousness the finest perceptions.

Only confusion comes to one who is *trying* to hear—he must forget that he wishes to hear, then he has discriminating perceptions. One becoming passive desiring to hear will recognize tones that an average person knows nothing of.

Narrowed vision attends upon objective effort at seeing—one should use the objective to aspire, asking the soul to use his mind and his eyes to convey to his consciousness complete seeing, this occurs only upon the passive principle.

One wishing to perceive through the feeling can get only the sense of the crudest effects while *trying* to feel; scientifically he should use his will to ask the soul to take charge of the sense and convey to the consciousness the keenest perceptions through feeling; this the soul cannot do unless, after one has aspired, asking with his will and choice, he should become passive to the soul so that upon its passive mode it may carry to the consciousness all that is within the range of feeling.

ALL A PLEA FOR POISE.

My whole lesson is a plea in your behalf, a prayer that you may cease to be anxious, give up self-consciousness and become filled with self-confidence, confidence in your own storehouse of knowledge and power in the depths of your being; a definite formula for attaining the highest in self-expression.

Why not, for your purposes (it matters not their form) incessantly apply the passive principle? Suppose all of nature became suddenly reversed in its modes; suppose everything should take on forceful, violent effort to grow whereas under the present passive principle it unfolds? It requires no specialist to realize there would be no order and no endurance and no co-operation anywhere. Surely no one will understand that the passive mode is a powerless, relaxed and flabby form of expression. Nature will dispute that quickly for her law is endurance, permanence, constant inpour and incessant outpour to go on forever without exhaustion. Man should typify the universe and since the power of the universe is in its equilibrium, its poise, man's power is in those attributes also.

Every optimist, since an optimist is one who believes in and applies nature's laws in order that he may have a proper outcome, lives true to poise, never doing anything in violence but always upon the growth, the unfoldment basis.

Poise, even doing a formal act to let go to gain the passive control, is attained by the artist, athlete or acrobat and is maintained throughout his performance. Observers are interested because of the marvelous ease, gliding or flowing motion, with which great feats of strength and skill are rendered. All actors and their works are judged and esteemed according to the ease with which they play their parts. A self-conscious individual, one out of poise, cannot keep a place in any sort of show, for, although few managers perhaps understand my subject scientifically, everyone knows the marks of the artist are not present in one *trying* to act, they all realize that people respond only to that which issues from the center of harmonies. An observer will perceive that there is an instant

of preparation upon the part of the tumbler or other artist just before activities are commenced; this getting ready is a letting go, a passing out of the objective with its limitations to gain command over the subjective with its superior powers. The principles all artists finally acquire are the ones we wish now to cause you, my student, to take on immediately and apply in all that you do; for all you do should be done from the greatest that is in you—all that is worth doing is worthy of your greater self and should be performed under its harmonies, its poise, the passive principle.

Years would be added to almost every life if these principles of activity were fully applied and the lesson herein is worthy of all essential attention to master it. Read and study—digest it all for no greater aid to man can come to him than this lesson of Poise—Letting Go—contains.

There is an old saying which has been used as argument in behalf of work: "It is better to wear out than to rust out." Neither is necessary if one has the right psychology. There is no place in this world for parasitic, idle human being—the ruster and he who works under the proper mental or psychical standards will not wear out.

The individual who does his work in an objective, forcing way uses his body in its voluntary powers and exhausts far more than he creates or renews; one who lets go to his soul to permit it to do the exercising of brain or body or all the being puts the master chemist, the master electrician, the master engineer, the great physician, the great builder, the Supreme Creator in charge an intelligence that knows the condition of every cell at all times and has command over every atom, therefore, when it has possession it keeps a balance between renewal and exhaustion, rather creating more energy than is used, so under

the passive principle of expression one continues to construct in all the phases of his being, to unfold—to grow.

A man thrusting his pitchfork into a pile of straw in an old hay loft routed a nest of snakes. He at once went frantically at work to kill them and running first to one side and then the other fearing that some of the creatures would escape, striking everywhere with his fork madly and violently; they all made successful flight. Ever since this occurrence we speak of an objective performer as one who "goes at it as if he were killing snakes;" we have seen people who "played" on the piano in that manner and those who publicly lectured and those who did everything they executed after this method.

Man is using a small fraction of himself because he has been taught to believe he is an equal with the worm of the dust and that if he is to manifest in a superior way it will be when some intelligence outside of him favors him to use him for a purpose. Our lessons instruct upon the attainment of the hundred per cent—they teach one how to aspire and let go to the Deity within and thus express and perpetuate all of the being.

For one to become as a little child to his own Kingdom of Heaven within him is to place himself where all blessings become added.

Everyone Innately a Prophet

TOLSTOI'S Prevision in which he told in advance how all of Europe would become involved in wars within three years and on account of the wars there would result certain readjustments has proved to be true prophecy up to the present unfoldments; we would reasonably decide that the rest will also

come to pass as this great seer foresaw. This will not be subject to dispute for Kaiser, King and Czar possess copies of the original declaration of Tolstoi and the public press everywhere has published the matter dependably.

Tolstoi declared he could not explain the experience; that he did not believe in the spiritistic interpretation of phenomena and it was not in the ordinary form of a vision. He seems to have defined a vision as something more of the imagination than this experience possessed. He said the thing haunted him and sometimes disturbed him when he wished to be thinking about something else.

That which Tolstoi could not explain is now understood—it has been explained in my books dating back nine years and somewhat elaborated in my lectures of late. Prophecy has become as ordinary, if anything can be said to be ordinary, as is memory in my conception. Every human being possesses within his soul a fore-knowledge of all that pertains to his further experiences and a percentage of this may come up to one's consciousness in any of the forms in which people may have psychical experiences.

The manner in which Tolstoi became conscious of this advance knowledge was through psychic pictures; the pictures were symbolic but he was also inspired with their interpretation and this is as we teach it should be—when one sees colors or pictures he ought also to be impressed as to their meaning. Sometimes the pictures of the experience are given literally, sometimes in symbolism.

When Tolstoi had become passive or as the description as given of his preparation states, became as one in a trance, he said: "This is a revelation of events of universal character which must assuredly come to pass. Their spiritual out-

lines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman; she is, with her beauty, poise, smile, jewels a super-Venus. Nations must rush madly after her—she flirts with them all. In her hair ornaments of diamonds and rubies is engraved her name, "Commercialism." . . . And behold! she has three gigantic arms with three torches of universal corruption in her hand; the first torch represents the flame of war, the second the flame of bigotry and hypocrisy carries lamps in temples and on altars of great institutions; it carries the seeds of falsity and fanaticism. The third torch is that of the law, that dangerous foundation of all unauthentic traditions. . . . In about the year 1913 I see all of Europe in flames and bleeding; I hear lamentations of huge battlefields. . . . There will be left no kingdoms nor empires, but the world will be the federation of the Unites States of Nations." The prophecy dates back to 1910.

This example should serve us helpfully in our psychological study; there is nothing innate in one individual that in principle is not also in every other and surely no one would suppose the power of prophecy is something acquired—it must be something inherent in the soul. I know of no one so foolish as to try to explain the "how" of anything that is innate in an intelligence, whatever may be the form of that intelligence.

The greater part of my teaching is to lead mankind to realize somewhat the contents of his storehouse, his innermost being; I seek to bring man back to his heritage of knowledge and power. I would not write under this title if it did not contain something of immense value to each life; I know it should be understood and its blessings utilized.

The history of Paul exhibits a psychical experience in which he heard clairaudiently; he heard a voice which seemed to issue from outside of him. He demonstrated our teaching that the soul, since it controls the body, can create any sensation in the body just as well without there being any organic or physical cause as with such a presence. Paul had a creation of effect upon his sense of hearing as if a voice spoke; the creation was that of his own soul that was possessed of instruction which it wished to convey to his consciousness and his soul did create the impression of sound of words, also caused his psychical blindness. Tolstoi had this psychical experience in which he was prophetically impressed outwardly from within himself through his conscious mind reaching down into his sub-conscious during his trance state. Any student of Sweedenborgh would find the history of inspiration (instruction) and prophecy coming to his consciousness while he was in a trance state; many times the real things were shown but more often symbolism appeared and Sweedenborgh did not always perceive the interpretation of his symbols, else he would have given more truth. However, he had a marvelous amount of true inspiration and psychic pictures.

Many people are made conscious of holdings of their souls in a prophetic way through their dreams; many gaze into crystals to become passive and foresee, while others may get some prophecy while looking into the tea cup with the grounds which become as a code between their souls and conscious minds. A great many obtain prophecy through using playing cards with a code which they have attached as a meaning of each card and combinations that will give an entire story. There are instances where psychics, mediums, palmists and astrologists have given readings to their

patrons, readings that proved in many appointments to be true. With all the methods making a history of many failures but a percentage of truth also attendant upon each there are phenomena that should have scientific investigation—not a pronouncement that it is all too unreasonable to be possessed of a possible basis of truth.

With all the crudity of methods there have been too many correct foretellings to assign it to coincidence—mere guess. Analysis of all prophecy of which we have any account supports this which we now know to be the basic fact: That everyone has the innate potency of prophecy and that the prophetic knowledge is possessed within whether one becomes conscious of it or not. If it is there it is there to serve the individual in his practical daily life in expression of himself.

I assure my reader at this point that I have no intention to approve of any of the methods adopted for commercial foretelling nor any other kind. However, the methods mentioned are as good as that used by Moses looking into the burning bush or Samuel's method or any other in Bible history. These prophets read from knowledge held within themselves—this remains true regardless of their supposition or declaration that they were reading the Mind outside of themselves; their formulas, the same as did those of Joan of Arc serve her, brought to their consciousness out of the depths of the sub-conscious department of their minds the pictures, thoughts, images, ideas—prophecies held in those realms of their own souls.

Innumerable lives are wrecked—particularly homes, through the false work in foretelling. In many instances neither the psychic nor the recipient of a reading intends to deal in falsity but in the almost universal ignorance of the subject it is a practice made up largely of mistakes. Only for

the fact that whatever the method used there will be some truth there would not be much damage; but when they get something that is known or soon demonstrated to be true then they decide that all they get under those circumstances must be true. They know nothing of the law of suggestion and how with a pre-conceived idea one convinces his own soul that an untruth is truth and therefore a psychic getting into rapport with the soul where such a record is made would be impressed with a copy of those conclusions. The psychic serves as a medium between the soul and the conscious mind of the applicant and simply reads to him as truth that which the applicant already believes. This same psychic might read something of the future upon which the applicant for a reading had no previous thought and subsequent experience prove it to be correct prophecy. Among those who go to such people, how many do you suppose know all these laws effecting the subject?

When one becomes suspicious of another and goes to a medium for information, he will surely get his suspicions confirmed. This explains why I stated above that innumerable homes and lives are wrecked by the practice of fortune telling. The ruin comes through ignorance—the saving, as usual, must come through knowledge.

I have no desire to increase the efforts of people to become conscious of things of the future; there is a great lesson to be obtained, far greater than to become conscious of the literal items of the future experience. The lesson is based upon the facts: The soul knows all the conditions of people and affairs in all details that will pertain to one's life; the soul can prompt one in his daily plans. If one believes that his soul knows the future and could also prompt his constant acts in determining his decisions surely one would be

influenced to live in an attitude of trust toward his soul, asking it and trusting it to inspire him in all the details of daily life, to prompt him with reference to that perfect knowledge the soul holds of all things of history made and unmade.

That is my lesson and I have gone the whole distance to lead you to trust. It is also true that one will receive all the conscious prophecy that is best for him to have—all that he can deal with wisely and he will have the benefit of myriad forms in which the soul would serve if he will only trust and follow.

All the lesser things than man have foreknowledge for their purposes. Birds and fowls and insects and animals all avail themselves of foreknowledge, although perhaps not in any conscious sense possessing the knowledge.

The farmer that ought to live in his attitude toward his own soul so as to obtain its guidance consults the earthworms as to the season.

He says the worms know whether it is going to be dry or wet for they burrow deep for the moisture if it is going to be dry or they stay near the surface if it is to be a rainy season. In the fall he consults the ears of corn and by the way they are wrapped up he reads the tight or open winter. If the corn and the creatures of land and sea have foreknowledge, how much more must man, the greatest individual organization of mind and body that exists. When will we learn to look within instead of without? Will we arrive sometime where we will use the knowledge and power that we innately possess before we cry out in dispair because something will not give us more power and knowledge? If we are to arrive at anything greater than we are it will be through knowledge—yet, just knowledge does not answer, for there are men who have great volume in knowledge. The

requisite is a certain knowledge—knowledge of one's self; this is not contained in his knowledge of his body as a mass of chemistry or of chemical cells, but of the real self—the soul. Psychology is now defined the science of soul; to know thyself you must know PSYCHOLOGY; to know psychology is impossible through the academic teachings. You may learn by heart every word in all the books on psychology used in academic courses and not master a single practical idea as to mind or soul. Practical Psychology is the disclosure of the basic principles and practical formulas for all uses of THOUGHT FORCE.

Prophecy is present in everyone—you can call it into application in the daily life—it should serve you every moment.

The Psychology of Authority

A MAN accepted the charge of a small boy, for the summer, to teach him grammar, two lessons a day. The teacher assured the family of the child that the boy would not be in his way at all—that he would be delighted to let him go about with him wherever he went, an ever present companion. The parents considered this a most fortunate arrangement for the child; they thought there could be nothing that could help the boy so much as to have him with his grammar teacher all of the time.

The instructor was faithful in keeping the boy at his lessons in the forenoon and in the afternoon of each day, also in allowing him to be present when he talked with visiting neighbors and when he went to town to talk with people casually as he met them on the street. At mealtime and evenings the teacher's family and the boy and teacher were

together and all went to church on Sunday; was not this beautiful fellowship?

This may seem to be ideal social life, but it was destruction to the boy's grammar; he received book grammar, two lessons a day, an hour each lesson but he absorbed practical (the form of practice) grammar twelve hours a day and there was little agreement between the thing as it was practiced and as it was taught. The thing taken on by association with the teacher twelve hours a day became the spontaneous language of the child and he used the rules of grammar in the recitation only. The child was required to interpret the teacher as an authority in the subject, therefore, the incorrect practice of the teacher had much more influence upon the child, to cause him to copy whole heartedly the practice language in that environment, than would an equal amount of error indulged in his own home where no one had the distinction of a grammarian.

The man, because he was classified as an instructor, made the child plastic to him in many other directions; the professor was sowing seeds of all kinds in the soul of the child and before the of the teacher's unbecoming manners as manifested in awkward positions and walk, pitch of voice and speech and the ill manners in eating. All of these peculiar things had become incorporated in the child without his consciousness being consulted; he did not know that he had changed in those matters until his own family called his attention to the direction of his "growth."

I suppose many a parent has had occasion to observe these things in son and daughter when they have returned from college, notwithstanding the fact that they were not constantly in the presence of one "instructor." The predominating things of the college life even if greater errors than

those contained in the life at home are unconsciously copied into the being.

The destructive effect of the inharmonies interchanged among those who have companionships of their own class are not as great as those impressed when an "authority" and youth live their lives together. The psychology of authority discloses an overwhelming auto-suggestion which is taken by an average person to accept consciously and unconsciously the standards, teachings and practices involved in the authority. The child has been taught that the whole Bible is of Divine origin in some way and should be the rule of action of everyone; if the reader were to find many things that are in the Bible either in newspaper, book or magazine he would be consumed in shame and repulsion. Since it is in the Bible, that authority would prompt the youth to accept without shame or overcome his shame and endeavor to follow the lead of "Divine Word." The spread of evil and its perpetuation has its chief source in the "authority."

All minds make use of the law of suggestion whether they know the science of it or not. The workers of the Y. P. S. C. E. are comprised of young men and women—boys and girls. In the society mentioned there was much excitement created among the elders of the Parent Society because they discovered the young men were scientifically conveying the images of their minds to the minds of the girls by personally handing to them the memoranda of chapter and verse in the Bible containing obscene descriptions; they knew the girls would be sure to read those horrible things. The positive teaching that the Bible is sacred and true virtually locked every mouth that would have protested against this most destructive procedure. The truth should be taught concerning

this subject: That it is made up, primarily, of impure imaginings of what would be, in this day, classed as degenerate men and to the extent that it is true history it is faithful to describe, not the best, but the worst of mankind of that age; that it is wholly unfit reading for any child and little more fit for an adult and is in no sense an authority upon the rule of action; that practically all of the Old Testament was repudiated by Jesus; that outside of a few brief statements of principles that Jesus taught, he (Jesus) in no way endorsed the New Testament which was in the main created by the psychically sensitive Paul who invented a scheme by which he might dispose of the Rabbinical Law which he could not fulfill; he invented a way to annihilate it, using Jesus as the pretext serving as a basis of a comprehensive Church teaching. It should become the work of every parent and teacher to spread the liberating news that a record in that book is not necessarily true and all things recited there should be examined by a real light of truth the same as if it were a record of any other book; that within succeeding centuries after the time of Jesus, purely as a matter of politics a ruler created writings (and surely everyone knows that nothing of the doings of Jesus is known through anything written in the century in which he lived which slandered Jesus almost as much as do the modern inventions concerning his teachings to which they give the name Christian.

The most serious selection that ever touches one's life is the selection of authorities, for he practically makes his authorities his masters. When one selects authorities that have destruction in their principles it means he is to be made destructive and if destructive, self-destructive. All truth is liberating therefore one may be sure that a destructive teaching, one of tyranny and threat,

cannot be true; then, one should not accept the authority.

When teachings that have been tested for centuries have resulted in the wars in which man is seeking with greatest devotion the inspiration as to methods of most rapid annihilation of his fellowman, it is time those teachings were being replaced with worthy authority in their stead. A scientific age is here, scientific upon everything except man building and I am hoping there are enough people with courage to put Character Building, Man Making, upon a scientific basis also. This can only be brought about through man becoming properly informed about himself that he may know how he has become builded as he is through the images present in his sub-conscious becoming fulfilled in the facts and forms that comprise him and his life at any stage; that if he would be different, then he has the privilege of choosing the plans after which he would be made and can apply the force of his own THOUGHT TO BUILD THE DESIRABLE. A man is, himself, supreme, not over his fellows, over himself and if he WILLS to place his own God in dominion he thereby becomes as a little child to the true AUTHORITY.

Eat Until You Burst

The writer recently had a visit from a man with an unusual experience, related to his digestive trouble. He had been in the mining business and living the hard life of alkali regions had caused his illness, it was supposed. Between the coasts he had consulted 126 physicians and received 136 different diagnoses; he had received every form of examination with all modern aids, and in some instances they could almost see something but were not sure

what it was. Treatment was the instance of his worst suffering, more than he had suffered from the disease, as terrific as it was. He was informed that he might have a thin place in his intestine wall and if he had a place that would not stand the strain of work that digesting would require it might burst some time when no help was at hand; that he ought to try to burst it while in the hospital. He had made it a rule to follow advice, therefore, he was always situated to blame others for his disasters.

He was fed until he felt that he was at the point where he would have to burst or die, then he was required to swallow an effervescing compound to swell up all of his contents and create gases that might press harder than the solids—all to be disappointed for, burst, he would not.

When nothing helped him and there did not seem to be anything that would kill him, he said the hospital physician put his hand on his, the patient's head, and declared himself in these words: "I think your stomach and intestine trouble is here." The sick man quickly escaped from the hospital, for he said the only institution he had not experienced was the insane asylum and he supposed they were preparing him for a trial there.

He would not advise any friend to burst or to try to do so, eating; and his conclusion was, it might be just as well to break as to burst and anything less than a miner could go the rounds of examinations and at the end "sure be broke."

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The Invisible Sculptor

WE are so accustomed to mistaking the instrument for the power that only after careful thought do we realize that the actual power in any instance is invisible. As observers of manifestations of physical forces we seem to treat manifestation, instrument and force interchangably and with this habit of thought presently we speak of what we call physical forces, as something tangible; we consider the tangible forces a field of scientific disclosures as if the power, not the medium through which it is manifested, were visible. When one has this standard concerning power, if there should be submitted to him a problem involving THOUGHT FORCE, he at once pronounces it intangible because it is invisible.

I declare this fundamental truth. Thought

Force is upon the same basis precisely with what we call physical forces so far as perceptibility is concerned; we know steam, electricity, gravity, heat, magnetism and THOUGHT FORCE by their manifestations and in itself, one is no more visible nor tangible than the other.

We know something of the laws of the different forms in which the physical forces become manifested and instruments have been prepared which aid in the application of the forces for our purposes; through appropriate instruments we make the force manifest: Result, a desirable creation.

The practical psychologist knows that thought is a force of mind and that the results of exhibiting this force through appropriate instruments are perceptible creations that may be desirable or otherwise, the consequence following cause in a natural way. In the physical sciences there have been researches that disclosed some of the laws pertaining to the forces and their current is directed in a scientific manner. An indiscriminate, haphazard treatment of any of those forms of force would be most destructive and is not practiced; skilled men must create instruments to be handled by men efficient in applying the force to that which is to be acted upon. Thought Force is receiving the scientific attention of few individuals but is being used by everyone. If all the mechanical forms of forces in the universe were liberated to be applied and directed by the uninformed multitude there would not occur the disaster to be compared with that continually taking place through the misuse of the creative force, THOUGHT.

One may live in the world and become adaptable to all of the physical forces with which he comes in contact and remain ignorant of the laws of any of them; this cannot be the fortunate situation relative to the Thought Force for he must ap-

ply that for whatever results with which he meets; he is using it without cessation and he must know the laws of its application else he will turn it into the channel of destruction far more than that of construction.

The THOUGHT FORCE is double acting; it may be that one thinks out some plans—forms images, which require certain processes in their execution. He executes, using his body to which some other form of instrument has been connected and with which he comes into immediate contact with that which is to be acted upon. While he is doing the work he is thinking about his work; presently the result is completed, his thought or imagery has taken form in the thing created. That is one action of his thought, but there is a double action of his thought and you will now become more interested in the second action than in the first.

The world may perceive the objectified form of his thought and may make use of it according to purposes it will serve. He who builds entertains the pictures of that which he is putting into form; he is storing away those plans in his soul, that phase of the soul we call character. That which is of character determines one's spontaneous actions—his character is made self, which he acquired through the pictures he has entertained and while one may not express the same literal object continually, he spontaneously expresses the principles involved in the entertained images, thoughts. These principles become grown into his body and determine his health; into his countenance to declare the quality of thoughts he has entertained; they dominate him in making his decisions or choices.

Thought in its second action becomes man; physical man, mental man, character man and in all three phases he is increased in his harmonies or he becomes diseased according to which kind of

thought is involved in that which he built, constructive or destructive. He, who uses his thought to devise agents with which to destroy his fellow man must effectually plant in the character phase of his own being the destructive principles which will cause inharmonies in him whether or not his creations are ever used to injure his fellow man. It really makes little difference whether his discovery is something to be used in war or as a means to defraud another, the destructive, or principle of annihilation, becomes a fixture in his own character. Thus the invisible builder, the soul, uses the invisible force, THOUGHT, to build the character man after the man's own selected pattern.

We have the history of a man, who, receiving a piece of marble in a state of absolute perfection, decided to put his vision in a statue; he had been illumined with a vision of Love in the form of a woman whose whole being radiated love, most impressively evincing sympathy in her countenance.

The artist had mastered the technic of sculpture and, as stated, had the inspired subject. As he set to work no one could possess better equipment but while he worked he was approached from the practical side of life to do things for a brother and sister. All of the opportunities he had were of a nature to aid others in their self-expression but they were all refused and he felt vexed at their interruption; he sometimes exclaimed that he was doing a perfect work—the large work in shaping this bit of marble.

It is asserted that at each refusal to assist another there came a flaw in his work—the chisel would mar instead of beautify and at last, when he considered his work completed, he unveiled the result to gloat, in the presence of others, over his wonderful art. When he became undeceived, realizing the demerit, the failure as compared with the ideal,

he was overwhelmed with bitterness—no Love and no sympathy as the expression of Love, manifest; no semblance of the vision. In his despair he broke the marble into fragments.

I wish to emphasize the second action of THOUGHT by the above clear representation of how the spirit in which a subject is treated and the attitude one holds toward the world while performing has the vital effect in shaping the statue of character when the soul has received the patterns and uses the chisel of THOUGHT to carve out the permanent Self: One may have the high quality in subject, even work upon the Ideal, if he does not work in the ideal spirit it is all converted into destruction. This latter conclusion is as true as the former in which the individual was working upon a destructive subject. Really, to work for the best and upon the best but in an ungrateful or hating attitude has the end, destruction, as certainly as in the instance of one working under the intent to make his gain at another's loss. The highest of wrongs is to provide for the innocent to suffer for the guilty. In the wars raging at this moment the principle manifesting throughout all the phases of the war is that of the innocent suffering for the guilty; the manufacturer of war munitions(although becoming enriched in money) is a guilty one as is Royalty guilty and the millions slain on their account is the fulfillment of the lauded principle of vicarious suffering, so strongly championed by all who wish to gain at another's loss.

To formulate the right pictures, the pictures of right, and do the right thing in the right spirit are essential to true success, for out of that situation and that only can the DIVINE INVISIBLE SCULPTOR PRODUCE INFINITE HUMAN CHARACTER.

The Invisible Weaver

EACH individual is a garment maker; he may combine honest cloth with honest work and connect the parts with stitches lovingly inserted, with a creation, one result, which will give pleasing service to a fellow individual who gives labor or some other basis of exchange to the full value of the physical features pertaining to the product. There is another form of result of which we are beginning to take more account as practical psychology becomes appreciated: That is what we may best call the character side of the matter. The garment may render the highest possible service in its wearing endurance but even then it is limited, it passes away.

With every genuine thread carried by the honest shuttle the weaver adds an integral item to the bolt of cloth called for by the pattern but with scientific certainty weaves into his own soul fashion, strength, beauty, individuality, permanence—LOVE; the weaver of cloth, through the spirit in which he or she is weaving and using the genuine materials in every yard, is creating the Eternal Self after the pattern which is God inspired; is making Character out of the images of God (the Innate Self) is unfolding, from within, the true and the good and the beautiful; is causing the Will of the Kingdom of Heaven (which is within) to be done in earth (the objective phase) as it is in Heaven; is doing SCIENTIFIC MAN BUILDING THROUGH THOUGHT FORCE. Herein we have the invisible weaver using the visible instrument, the body and its complement, the loom, working upon visible woolen threads producing visible cloth, a materialization of thought pertaining to cloth. The world has been taught to recognize only

this one result, whereas, there is a dual result for the invisible weaver, using the invisible force, thought (images, pictures, plans, ideas) with scientific accuracy weaves into character, qualities parallel with the quality of cloth produced and the spirit (mental attitudes) existing while the cloth is being woven.

Perhaps my reader will approve of a metaphysical conception which I feel disposed to state here; it is not the digression it may seem to be at first, nor phantasy, although idealism. I am sure the ultimate wearer of the cloth, when it has been made into the garment, is effected to harmony to a greater degree providing everyone who has worked upon the cloth was in the happy mental attitudes and possessed of honest principles and was inspired by Love. Sheep possessed of contented minds contributing their fleece, and loving hearts directing the hands that worked the fleece into threads, with constructive mental attitudes of weaver, cutter and sewer are the supposed factors in producing the garment. The world has been taught to say: "It makes no difference how much the sheep, from which the fleece was taken, may have suffered, even if half starved the whole winter before, nor how much bitterness was in the souls of those who spun the threads, nor how much hate and sweat-shop despair were in the hearts of toilers who made the stitches, if I have the fitting, enduring garment I shall be just as much benefited as if the history of my garment recorded only joy." And therein is another mistaken attitude of the world that perpetuates the unhappiness in all of these sources. The truth is, things bring us into mental (spiritual) rapport with the quality of thought (constructive or destructive) of those who have dealt with the things, even if not the individuals themselves. This has been experienced by those who are psychically

sensitive to such a degree as to lead to the erroneous interpretation of psychometry (soul in things) in which it was contended there must be soul in things, otherwise, why do we become effected so much by them—effected in our emotions and sometimes made ill by them; sometimes feel impulses to do peculiar things including indulging in dissipations? No, it is not because of the soul in things but because things tend to bring us into rapport with the quality of thought predominating in those who have been in contact with the things and sometimes into rapport with the individuals themselves. One, who is psychically sensitive may hold your watch in her hand, become passive and give you prophecy as well as history pertaining to yourself. I have known instances of a second-hand watch being held by the psychic who proceeded to describe, relate history and prophecy pertaining to previous owners, virtually all of which was verified. This would not be soul in the watch—THINGS BRING SOULS INTO RELATIONSHIPS, COMMUNION, BLENDING, SYMPATHY—RAPPORT.

The normal trend of nature is happiness—construction; man has become so misguided that he has distorted his own nature and that over which he has dominion. No greater error can exist than for one to think that it makes no difference how he gets things nor where the things he possesses shall issue nor the circumstances under which they become shaped.

WE ARE ALL GARMENT MAKERS—SHAPERS (CREATORS) OF THINGS; THE ETERNAL EFFECT, IN THE MYRIAD DIRECTIONS, OF WHAT WE CREATE AND THE SPIRIT IN WHICH WE CREATE! Surely it becomes distinct to everyone that there is no such thing as limiting a material thing so as to confine its results to physical effects; that seeming physical effects are

really effects ultimately upon character. We are awed when we think what a responsibility we assume when we shape anything, since it must touch life in a multitude of places and convey us, our principles, our states of minds, our tastes right into the soul of that which has life; soul that has the Deific creative power that may work our standards, even our moods into character—our essence becoming man in other bodies as much as in our own. Awed by the responsibility? Yes, but may we not become overjoyed at the privilege? Let us think that the tiniest thing (for it is not a question of the size of the garment) we "weave" may be woven for a service and created out of love in the spirit of gratitude, appreciation, thanksgiving and praise. What a God service this becomes! Love turns all fleece golden; spins into threads of gold; weaves the radiant cloth, the fabric whose sheen is as glorious as life.

The Invisible Miller

HERE was a man who had his heart centered upon owning a farm; farm life was the only kind that appealed to him but he had not the essential funds with which to purchase the acreage. He decided to lease a mill and grind the grain for the neighborhood. His terms being so reasonable, he soon had all of the custom, grinding into flour and meal the wheat and corn the farmers raised. He offered to grind on the shares for he had a good market for his portion. When the grain was brought in he took out one-eighth for his toll; the farmer stood by, at his request, for the miller talked much about his honesty and was glad to prove that he was trustworthy by being so willing to be watched.

The grain went from the hopper direct to the

millstones, where it was crushed; this the farmer could also see but the miller who was determined to own a farm was so consecrated to the idea that he did not hesitate at any means that seeemd to help him in that realization. The grain, leaving the stones, was carried through shutes, up and down all over the building as refining or milling processes required; there were stops in the shutes at various points and when these were not wide open the flour or the meal would be switched aside leaving a fraction, in a pocket which was well concealed and prepared for the purpose. The mill was dishonest and the miller, in his own mind, charged the mill with theft—but barreled the product and sold it and banked the money.

He had another proposition which was very accommodating. He offered to grind corn for the husks and wheat for the bran; these he could sell for feed and it appealed to the farmers who wished only breadstuff. His bran was so rich that he worked it over and took out much flour and from the rich husks he refined much good meal for cornbread. His bank deposit grew and he purchased the farm. The farm was his goal but what a wayside history he made! Anyone, who pays the price, can reach any goal and I wish to show that it does matter what the items are made of that are along the way.

The miller now has his farm—the title is clear; no one could convict him of stealing through his mill although many suspected—in their hearts, knew he was defrauding; he is safe from the law, then why will he not be prosperous and happy? Will his farm not yield its crops just as well for him in response to his labor as if he had used constructive methods in obtaining the money? What a pity our early life teachers did not analyze the principles involved in situations like this; show us the

cause and effect relationship—show us inexorable law instead of compelling us to think that doing a wrong offends a vengeful Deity, who will punish one in another life, for deeds done against His will. Man innately dislikes to be ruled through fear and only partially believes in the story of Special Providence revengefully punishing post mortem; anyway, he will take chances and follow his inclination. In other words the idea is not a constructive basis of guidance, hence could not lead to anything but a destructive result in the course one selects, who would be affected by such an infamous teaching.

The miller's farm will, under the laws of agriculture, respond to cause and will not be subjected to the question of where the money came from that changed its title.

The farm will not bring the ex-miller happiness; he cannot receive blessings through his acres for he has planted in his soul in its character department that destructive, inharmonious presence, IMAGERY, which will cause him to do, spontaneously, that which will bring him defeat in some form—if not in the lack of farm yieldings, in the form of disease or he will be confused in his plans as to crops, sales and purchases; or because of the destructive presence within him he will place his affections, immersing his entire being in a love, where only disappointment can attend; or he will order the life of his child in such a manner that sooner or later he will suffer through the outcome of the child's life. We ought not to deceive ourselves a moment with the idea that when he had filled his soul with seeds of dishonesty, that the possession of that which was his excuse for being dishonest would prevent those seeds from becoming productive. His harvest must be faithful in kind to the seed sown and he sowed weeds—seeds of un-

happiness, inharmony and it is never a quality of matter, even of a farm to cause the harvest from destructive seeds to become a constructive result, any more than could the quality of soil create the wheat harvest from barley seeds.

Everyone is a miller; life brings its grain to our mill; we grind Life's grain and we have the privilege of choosing; we may take our own and give to Everyman his portion or we may deceive ourselves and think we can take and keep more than our own, whereas, we may deprive a proper owner for a time but Life collects, with usury, later.

Since we realize we all are millers we are becoming desirious of knowing if this must remain a case for pessimistic deduction; we are asking the question: "Is there not some way for him to reclaim his way?" Some one suggests that he can square the matter if he will sell the farm and build a church or give most of the proceeds to the poor, the rest to be used to pay for a window or stained glass placed in a church. The science of Practical Psychology, Constructive Thought, answers in no such way but would refer one to those principles set forth in the second phase of the sculptor's life, the sculptor referred to under the title "The Invisible Sculptor."

The sculptor unlovingly, but mechanically true to art technic, carved the marble into a statue he would name "Love." While creating this form he rejected all of the opportunities to manifest love for his fellow man and while he carved only hardness, not love and sympathy into the marble, he carved the same elements into his character. When his work was finished he compared it with Love and experienced such a rebuke of what he had carved as a visible workman and an invisible sculptor that he became overwhelmed by destructive thought and crushed Love into fragments and dust.

We find him in the next phase of his experience rendering sympathetic service and aiding in self-expression everyone who touched his life; ultimately one came who was suffering so much that there seemed to be no service that he could render that would appease the pain. Then he said: "I would that I could only take your burden upon me!" the reply came: "Your willingness to take the burden removes the occasion for I am Love." He called for a bit of marble, believing that, blind though he was, he could tell in marble what was in his heart. They gave him a fragment of "Shattered Love" through which he gave to the world an outward exhibit of his God within—the Invisible Sculptor showed in the marble a reflection of himself.

We have the visible miller, collecting visible toll with fraud but all the while the Invisible Miller is paying toll out of that which is vital to permanence; a seeming material gain with a certain spiritual loss for with every picture and act of stealing he is fixing a destructive principle in character and the principles in character fix the trend of the life and we find our miller getting further away from love. In reply to the question: "How can he reclaim his heritage?" Practical Psychology says: Anyone who has lived destructive thought may turn right about and live constructive thought, thereby neutralizing the destructive and by placing construction in the character he will realize building, in all the phases of the life, as the fruits of the seeds of construction. The height of construction is love and when there is real love in the thought there will be only love manifested in the practice. To throw away, sacrifice, a possession would not be a loving act but to use all that one controls, in the aid of mankind in its self-expression would be a loving, constructive course.

The more toll the fraudulent miller collected, the

poorer in actuality, he became; it is equally as true that the more toll, service, one pays the richer he becomes for the more one pays out in loving service the more is poured into his soul in the form of character strength.

We, millers grind visible wheat and corn into flour and meal while the Invisible Miller (The Innate Self) turns the images, invisible thought, held during the objective grind, into MAN.

THE THING WITH WHICH WE DEAL IS THE OCCASION OF OUR THOUGHT; THE THING IS TRANSITORY, THE THOUGHT IS ETERNAL.

The Invisible Riches

THE paucity of rich men attaining heaven (the highest state) does not signify that the opposite situation, being poor, guarantees such an attainment. Heaven is not a consequence of either poverty or riches as the world counts those things but is of scientific source and the rich man is eligible as a candidate and is sure of the end, heaven, if he provides the causes that have that high state as their effect. I do consent: There are few rich people who create the causes whose consequences would necessarily be heavenly. The height of their wrong principles is often exhibited in their willingness to use the scapegoat, another's suffering to advance their interests.

Jesus exhibited his insight into the facts when he indicated that the rich man was disposed to depend upon the purchase power of his possessions and since the Kingdom of Heaven (which is within you) cannot be bought, but is an effect after a cause which the rich will seldom create, it would be as possible for a camel to pass through the eye of a needle as for the rich man, with his principles,

to make his character after the patterns prompted by the INNATE SELF, the God within, the King that rules and abides in the Heaven the Kingdom of the Highest, within.

I have no intention to condemn the rich man. I desire to present a strong plea for a principle which is suggested in the above for there is no difference between a rich man who has a mistaken estimate of things and the poor man who would give all, even envy, to possess things.

Proper Values.

That one shall become capable of forming correct estimates is a matter of supreme importance. The life in any instance will be perfect in one who esteems each thing and all things at their true value. I suppose every aspiration really calls for a true valuation although in many instances there is not an exhibition of proper estimates. There are those features that pertain to one's life for which he could not pay too much, but since they are not purchasable, and, since human beings have been trained to PAY A PRICE as the only certain terms of achievement, possession or attainment, the superlative in blessing comes to very few.

Ambition, industry, work-obtainment and ownership are all to be commended and perhaps the first step for all of us is to determine what these are worth in reality—learn their place in the life. Houses, lands, gems, stocks, all wealth is of such avail as to warrant our endeavor to know what part it should take in one's esteem—one's life. To renounce these, including fame, the power that authority bestows (such as holding an important office), friends and knowledge as do the acetics would be the opposite of our constructive teachings and yet we know there is a great lesson to be learned concerning how to place all of these which the doer

of penance claims to have erased from his department of image and impulse.

No one, at any time, has been satisfied with the result when he expected things, of themselves, to become a blessing; no objective thing ever meets its promises. Let one gain everything that he wills to obtain, there is still that elusive thing, satisfaction, still unmet and something more or something different is required. There are those who have gone on, one score of years after another, acquiring the things in varied form which held out promise which they never met. The man of largest acquisition declares that his whole interest centered in the game of getting for he cared for nothing after he possessed it; he learned very soon that nothing came up to its promise to satisfy.

Everyone has had the opportunity to observe in his own personal way the facts that I have exhibited under the titles, "The Invisible Sculptor," "The Invisible Weaver" and "The Invisible Miller," essays that I am publishing for the especial guidance of one's thought in perceiving that each thing done and the spirit in which each thing is performed determine or fix certain principles which are either constructive or destructive upon character, the spiritual self which is plastic; principles which are either constructive or destrictive, depending upon the quality of creation and the thought held in relation to its making. Permanent record is made in spiritual form—Man himself becomes the record, the result of the images he has held, images of things. We are led to exclaim, all in the same moment: "What value has anything except for its effect upon Character—how could anything be esteemed good, desirable or worth while if its effect is to destroy MAN!" We find the other thought is pressed forward: How can one overestimate anything which becomes the occasion of

more strength, more Love in the character?

We now have reached the destination of Practical Psychology. It is a study which has as its end, the valuation of things, not at all for themselves but for their service in Character building. I am somewhat aware of the revolution in the attitudes and standards of mankind that is comprehended in this teaching but we all have experience and inspiration (science and innate knowledge) to support the proposition. Things of themselves do not, never did and never will satisfy; things regarded as a means to a spiritual end do satisfy and we cease to weigh and measure the size, count the number and consider the rarity of things and we do come to esteem each item of matter, as we do each item of experience, according to its effect upon Invisible Man who, although being effected by things which are the occasion of his imagery is becoming wealthy in Invisible Riches. When we have any units of measurement in which to name the value of a MAN then I will tell you how much it is worth to cease altogether to value things, though they are worlds; people, though they are gods; knowledge, though it is food; intellect, though it is reasoning and designing; body, though it is the instrument of soul—I will tell you how much it is worth to be capable of valuing none of them or all except for their effects on Character. I would consider EXPERIENCE which is the basis of WISDOM valuable only for its effect on Character. I would that I could tell you how much it is worth to esteem the universe, life and all things and experiences at their full value as means to the end, SELF-EXPRESSION, INDIVIDUALITY. It is worth while to aspire to gain the whole world and use it to shape one's Self but all the realities are lost to the soul when one would seek to gain the whole world for possession's sake.

To express the individuality is the purpose of this mundane life and we should regard people, things, education and experiences as the technic through which we unfold the permanent Self.

New valuations are coming; we are enriching our souls; we are becoming strong in our characters; we are growing to esteem the visible for its relationships to the invisible; we are turning the perishable to serve the imperishable; we are perceiving the true wealth in matter—interpreting and appropriating all of life to create the Invisible Riches.

The Power of the Image

THE human being is so constituted that the sub-conscious phase of him, his soul controls him. If he would wish to effect himself in important changes in his body, his intellect or his disposition then he should learn the laws pertaining to how to affect his soul to affect any phase of his being—one desiring an effect should be familiar with cause.

It has been disclosed that the soul, which has all power, Deific for all of the individual's purposes, is completely controlled by the images it possesses. It uses its possessed pictures as designs or working plans; it will build a thing feared; will fulfill a wrong diagnosis; create the thing hoped for. The soul is open to receive pictures and is faithful to use them as architectural plans and build them into form; it always does respect the laws of that upon which it is acting and which it may be using to build a form.

The soul is controlled by the images it receives and the name given to that which is introduced into the soul as a thought, picture, idea or image is a SUGGESTION. When one's own conscious mind

is forming a conclusion the destination of the conclusion is his soul and this is called an auto-suggestion.

There are images in the soul when it has only a clump of matter called Primary Cell body. We know that species, ancestry, immediate parents and telepathy from various sources have placed suggestions in the soul at this stage of the individualization and that the soul while multiplying the cells is being influenced in the arrangement of the cells and preparing the disposition and the intellectual possibilities by indexing the trend of body, mind and character. After the child is born his soul remains controllable by suggestion and he undergoes changes in his entire being perfectly consistent with the suggestions he receives—the conclusions he forms. When he becomes an adult the soul that built the body and fixed the other phases of the being according to the suggestions it received, is still controllable by the pictures it receives—the conclusions that are formed or the pictures telepathically transmitted to it or that are taken as suggestions while one is passive; and is completely controlled by the suggestions forced upon it while one is in a state of emotion.

Then, whatsoever occurs to one spontaneously or involuntarily has but one explanation—the soul with its Deific power is fulfilling a picture, is obeying a suggestion. The world remains mystified over phenomena, phenomena in thousands of forms and they are all explainable under the above law that is known to any Practical Psychologist.

I was asked recently why it is so frequently true that a person looking downward from a very high place feels an inclination to jump from the heights. When one looks from the top of a high building or a precipice he usually begins to picture himself falling and striking at the end of the fall and with the

picturing there is some degree of emotion felt. Of course he does not wish to fall yet because he has placed in his soul the picture, the soul that controls according to the picture held, imparts the impulse to fall and competes with the outer will which begins effort against the inward impulse. The inward impulse has proved often to be stronger than the outward resistance and many people, also many animals have been overwhelmed and have been dashed to death.

It is not what one hates, not what one would avoid, not what one fears, which one escapes fulfilling—that does not nullify the law of the being which is: What one pictures, that he builds and the more emotional one is concerning a matter the stronger the impulse and the greater the speed with which the soul builds.

Some years ago much fear was created concerning a comet which, it was declared, would set the earth on fire. Many became filled with the picture of disaster from such a source and committed suicide—so proving that while one cannot compel a comet to destroy the world he can become so filled with a destructive picturing that he is lead to destructive acts. Many mistaken reformers, mistaken as to true principles, who go forth as fighters of crime and sin become victims of the very thing they go out to destroy. There is a constructive way to attend to everything. One can fill all of his being and the minds of all with whom his life comes in contact with pictures of the desirable things to build—picture the constructive side and only view the negative side to the essential extent to create its opposite. Through this principle, health, happiness, desirable self-expression—the things hoped for become builded.

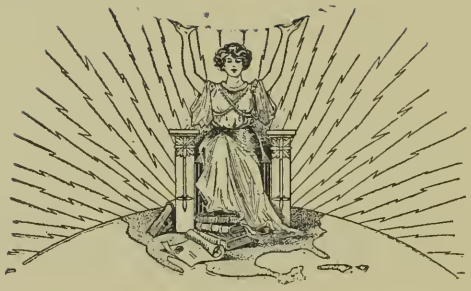
THE POWER OF THE IMAGE IS ABSOLUTE—IMAGES ARE PLACED IN THE SOUL

THROUGH SUGGESTION — CORRECTION COMES THROUGH NEW SUGGESTIONS; THE SCIENCE OF EXPECTANCY IS ANOTHER NAME FOR PRACTICAL PSYCHOLOGY.

Whatever one expects, in his soul, so is he or will become.

There is a belief throughout the Polynesian race (Hawaiian, Fijian, Maorias, etc.) that a person can be bewitched so that he will die, and there are many cases on record where natives have promptly died when informed that some witch doctor was seeking their life. In ancient Hawaii we read of the "death prayer." A native priest, for a consideration, would chant the "death prayer," directing it against some poor wretch, and death was often the result. If the priest could have a small portion of the hair or clothing of the victim the result was thought more certain.

Through our teachings the world is coming to believe in the constructive power of the soul—its creative power to build the desirable with as great a certainty as has it built the undesirable when destructive pictures have been held.



Optimism

THAT fundamental belief that all things which are under nature's order work together for good will cause one to aspire incessantly to know nature's laws, so that he can get in line with them and because he is in harmony with law he will realize his right to optimism. It is rank folly to assume an optimism upon any subject when it is not organized according to the laws of the subject.

It is so desirable to be an optimist that we have been instructed to declare we believe in and endeavor to actually hope for the good outcome of every project; that there shall be no situation portending undesirable outcome. I have known instances where persons declared they came forth with nothing saved except their optimism, and that they were ready to try the same thing over again

with a hope that they would have better luck next time. I am sure it is very consistent for one to have such an erroneous attitude toward optimism if he thinks life is upon a basis of chance, haphazard-luck. Since optimism is preached so much in the present day I feel sure it is opportune to treat the subject scientifically, especially is this warranted when *optimism is the acme of constructive thought which is the whole thing in scientific man building.*

Optimism pertains to vision; to choosing (optional), but above all things it is desire with expectation based upon the known harmony of nature's laws. Everyone, in all instances, when working in accord with the laws has a right to be assured of the good outcome—that is the law of cause and effect. One should choose to apply the laws and anticipate certain outcome; he realizes he is using the cause which will produce the definite effect. In so many instances we find people blundering along in any sort of planting and assuming a cheerful attitude because they say they are optimists.

One must know the science of planting before he can properly call himself an optimist concerning the harvest.

There is every good to come to the optimist as compared with the pessimist, for the pessimist never can obtain the inspiration that is perfect, therefore never could arrange things, never could choose in a manner to co-operate with the laws. The optimist who has a forced hopefulness concerning an outcome when he has not become lined up with the laws, will come to the same disaster—it is not optimism nor pessimism that determines things; results depend upon the fulfillment of laws. The pessimist cannot see, therefore cannot utilize

the laws; the optimist may be capable of making the right choices.

It is best to have an optimism based upon the knowledge of having worked with the laws—it is better to have optimism as a result than as an assumption. One may begin any matter with a faith that will lead to the proper use of forces and this basic faith would give him hope, trust and a vision; knowing that he is sowing construction he looks ahead, lives in spirit the constructive outcome. This makes one persistently an optimist and his life is a scientific one. The greatest disasters that ever came to an individual, to mankind, a race or a nation, have had their sources in a false optimism. An appointed leader, who is basically a false optimist, will bring ruin to all over whom he has authority. Our government rulers, like our physicians and teachers, must be real optimists, else they become our greatest destroyers.

A real optimist: One who so firmly believes in the dependableness of nature's laws that he will utilize them, live by them and under them, organize every matter in accord with them.

No true optimist will plan destruction as a mode of reaching or gathering construction. It is one of nature's prime laws to give the harvest of the same kind as the seed, and no miracle has ever occurred in defeat of this law. An individual or nation may start out for conquest by slaughter (destruction) and it will not matter even if the attack is upon a weaker power, nature will not permit a victory although the great force of violence may completely annihilate that which is attacked. Destruction has been sown and there will come a consequent agent of destruction from some source —compensation is a law that has never been deflected.

Defense may be constructive. To prepare for

a new building often involves the clearing away of debris, and this would be constructive. To go out to destroy as an end would be permanently and altogether against construction. History is full of instances where a stronger overpowered and destroyed the weaker and there are many instances where a destroyer, through an assumed optimism, led his people to their slaughter. This occurs under an egotism; that which is very different from the modest self-confidence resident in an anchorage in love and truth.

The teachings of practical psychology champion courage-good expectances, but, being the science of common sense, it requires that one shall have laws on his side; that he shall not assume a confidence in any success when he is antagonizing the laws.

The life that is made of constructive thought must continue to reap construction.

There are laws of healing; one would not be justified in an optimism concerning recovery from illness when he was not using natural modes of healing. Wishing does not convert a thing into remedy when nature's laws declare to the contrary. Turn to the actual power that heals and use its formulas; you then have a true optimism.

There are laws of business—business psychology is a knowable science, and when one is using the science of Constructive Thought he may be a business optimist. Assuming hope when there are not the true methods being used is a mistaken optimism.

Home, education, love, marriage, friendship and every other subject that one's life contains, is built upon laws and in all instances, when the law of the thing is applied, there is a warrant for optimism.

In each individual there is an innate knowledge of the laws governing in all the items of life; as-

piring for inspiration upon those laws will be answered when our formulas of the silence are applied. Therefore, it becomes apparent that our study would very reasonbaly lead to optimism, an optimism which would not be assumed but develop as an effect from a scientific cause.

The continuity of an attitude is essential to the best results. Not an item of good cheer, based upon a warranted hope, is lost; steadfastness in holding an idea permits the builder to execute steadily in the one direction.

If there were no virtue in steadfastness or in a predominant attitude there would not be so much destruction gathered in the lives of many people; however, this is where we have an opportunity to disclose this law, for we observe that where there is predominant fear, worry, anxiety, unrest, and doubt, there is mostly uninterrupted inharmony created. A week of destruction in the mental attitudes and a day of joy will create a great deal of the undesirable and a little blessing. Even one joy picture is a working pattern that is creative, and must be fulfilled, but it cannot overcome six pictures which become the working plans for inharmonious structures. Or, taking a very appropriate view, a day's sowing of wheat covering a ten-acre field would produce a splendid harvest and one need expect nothing but multiplied wheat. Let him follow with one day's sowing of rye in the same field, then we know there must be a mixed result; and if there were six times as much rye sown as there was of wheat we would know the wheat would not count for very much. Wheat is the constructive thought of each life—rye the destructive. I am well warranted in such parallels, for there is nothing more truly a seed than is a thought, and no one has any warrant for an expectancy of a better harvest than he provides for

in his sowing. If one sows only construction he is authorized scientifically to be an optimist; if one has mixed his seed he should expect the field—*life*—to give him a medley in the result.

I wish all mankind to become justifiably optimistic. For this reason, I continue to show the virility of a thought, and I must, if I am to teach the truth, demonstrate that one accomplishes no gain in deceiving himself into a belief that he can reap only construction when destruction has predominated in the images he has entertained in his conscious mind. The thoughts created by the objective phase of the mind are taken by the subconscious as architectural plans and are built into form by that creative power of the sub-conscious. Or the thoughts of the conscious phase are seeds which are dropped into the sub-conscious; there to multiply in kind.

The body, intellect and character are all shaped —determined in their harmonies by the entertained pictures; life, in business, friendships, loves and art expression, is a result, a direct consequence of the ideas that are placed in the soul—ideas that are placed therein and not neutralized by contrary suggestions.

It is the office of Practical Psychology to afford a basis of true optimism and any life organized upon that study may become wholly constructive, therefore, altogether optimistic.

Psychology Interrogations

WHAT is the dictionary definition of psychology?

Psychic, psychical, psycho—psychology, says the dictionary, means: "Of or pertaining to the soul, mind, or the living principle;

the scientific knowledge of its powers and functions."

What is "Practical Psychology?"

Practical psychology has that broad significance of applied Thought Force—the actual exercise of any form of mind in its dealing with ideas, images, pictures.

What is meant by "New Psychology?"

"New Psychology" is used to distinguish the modern, scientific and practical teachings concerning *mind* from the theories, couched in a superfluity of words combined in such a manner as to become meaningless, or to conceal meaning, conceived of ages ago and passed down as academic psychology.

Is Practical Psychology of interest to only a few or to certain classes of people?

Practical Psychology is of the highest interest to every child, man and woman, because everyone is using some sort of psychology, applying the Thought Force in some manner, and if it is not scientifically used it is being applied destructively.

Is it possible for the average understanding to master the teachings, so as to apply the Thought Force according to the laws of soul—mind?

Our treatment of the subject makes it possible for one possessed of ordinary intelligence and an education sufficient to read to become capable of directing his Thought for all building, reconstructing and healing purposes—enabling him to do the utmost for himself, both as to his needs and possibilities pertaining to his body. He can also apply the laws and formulas of Practical Psychology to remove and reform habits and appetites in himself. He may learn how to correct the workings and increase the efficiency of his intellect, will and perception, recollection—all that pertains to the objective phase of his mind; how to make his character strong and become possessed of the elements

he would wish; how to awaken and express the dominant powers, and how to bring into practical and constant use his intuition, inspiration and art power; how he can develop prophecy and all other psychical powers. And all that he can learn how to do for himself, he can teach others to do and also can treat others under the known formulas, to heal them, correct habits, develop all of their powers—he can become a successful operator in all the practice of Suggestion, Soul Culture, in all that is involved in the Gospel of Liberation—the Scientific Religion of New Psychology.

Does Practical Psychology instruct one upon psychology of special subjects?

Practical Psychology does teach specifically in sufficient detail, Business Psychology, which is applied in all business; Domestic Psychology, the basis of home life; Social Psychology, exhibiting the principles of the true relationships of each one to the fellow man; Educational Psychology, including child culture and the selection of the occupation for each individaul. Our practical psychology is devoted primarily to the development of the individuality of each person; it comprehends that the purpose of man's existence in the present form is to express, in an individual way, the potencies of knowledge and power present and innate in his own soul.

Has man a soul?

Man is a soul.

Is the body the man?

The body is the material instrument of man; the instrument through which the soul is manifested.

Does Practical Psychology teach that MIND, in order to control its instrument, the body, should deny the existence of body and every other form of matter?

Practical Psychology is simply another name for C. S. (COMMON SENSE) and approves of no sort of falsifying; and there is that which is, definitely, matter and that which is mind which uses matter and is complete master over the matter organized as body.

Is mind all; is there more than one element?

There are two elements in the universe, mind and matter and our study is a demonstration of the relationships of the two. We have occasion to disclose the physical and psychical laws so as to understand the operations of mind and in these features of our work we have found the beautiful harmonies growing out of the loyalty of mind in its conformity to chemical laws and the various properties of matter; we find soul co-operating with laws and it never has occasion to defeat any of them to prove its own power.

Are there certain basic principles, now known, upon which mind—intelligence—the psychical or thought force operates in the instance of man?

Practical Psychology has been studied in the laboratory which was in all respects equipped to show us the truth about mind; we have learned about all forms of psychic phenomena and the author has had, in addition to his laboratory experience, twenty-two years of clinical practice in which he has treated almost every form of disease known in this country and has completed a library of instruction upon healing, based upon experience with cases in their different stages; he has become capable of instructing others what to expect from treatment when the cases are taken in their different stages.

Therefore, from the laboratory and healing experiences there has come the clearest disclosure of the Basic Principles and Practical Formulas pertaining to Thought Force.

Is there a statement of those principles, brief and definite?

Brief statement: The *soul* is the controlling power over all the states, processes, functions—harmonies or inharmonies—of the body; it is the intelligence and power that built the body from the primary cell and has continued to possess the building power for maintaining and reconstructing the body; is the seat of desires and of character; is spirit, with all the attributes that are DEIFIC and this phase of the soul is described as the department of INNATE KNOWLEDGE. The soul is the executive power and intelligence with potencies of the perfect in all directions of man's manifestation and yet, under nature's law, is determined in its buildings by the images, ideas, pictures,—suggestions given to it by the choice, approval or consent of the outer conscious phase of mind. If this were not true, and if the soul *forced* its ideals into form, man would not be of free will nor would he build an individuality. Therefore, for all purposes the soul only impels, never compels, the conscious selection.

Then, is it true that the soul has all power to build and is also possessed of all knowledge for the individual's purposes and yet is so loyal to the outer phase of mind that it will not force its knowledge nor compel its ideal forms but prompts only and will even use its supreme power and build an inharmony unless the conscious mind chooses the perfect?

The soul is, itself, controllable by suggestion; is ruled by the images it holds that are supplied to it by the choice or consent of conscious mind.

What is the best conception of the relationships between these two phases of mind, the soul and the outer phase or conscious mind?

The literal law of man's being: The outer conscious phase of the mind with its power of choice is the DESIGNER or architect and the soul is the BUILDER; this is a true conception.

Is the Designer, of itself, possessed of a perfect knowledge so as to know what to build?

Of itself the outer conscious mind has no source of knowledge except the impressions that come to it from the objective world through the senses and every sense is easily susceptible to hallucination, therefore, any conclusions that the reason would form from the data gathered through the undependable senses would be more often incorrect than otherwise. THE SUPREME PURPOSE IN TEACHING PRACTICAL PSYCHOLOGY IS TO SHOW THE LAWS AND FORMULAS THROUGH WHICH THE INDIVIDUAL MAY KEEP HIS OUTER CONSCIOUS PHASE OF MIND, THE DESIGNER, IN COMPLETE RESPONSIVENESS TO THE DEIFIC BUILDER SO THAT ALL PLANS SHALL BE INSPIRED —SO THAT THE DESIGNER SHALL APPROVE OF THE PERFECT FROM WITHIN RATHER THAN COMPEL THE BUILDER TO MAKE BODY, CHARACTER AND LIFE AFTER THE IMPERFECT SELECTIONS BASED UPON SENSE AS SUCH.

What picturings of the conscious phase of mind are taken as building plans by the soul, the builder?

When a thought is entertained and a conclusion is formed, that conclusion becomes registered as an architectural plan in the soul, in its phase of memory; it is there as a SUGGESTION calling for fact or form or experience and the law of the being is, the soul shall bring this suggestion into fulfillment.

Is there any way to prevent a conclusion from

becoming fulfilled when it has been dropped by the consciousness into the sub-conscious?

Only one way, *but there is one way, to prevent a picture, an image, from becoming a cause in a result consistent with the image; that is through a counter suggestion.* Otherwise, although it may remain dormant for months or years, it is potent and will be taken as a working plan.

Is there such a thing as the conscious mind forming conclusions, giving suggestions, that call for fulfillments that are entirely outside of the laws of building—could the mind, under false diagnosis be made to form a conclusion that a cancer is developing and pass that conclusion down to the Builder and really develop a cancer?

The soul could not create the elements that are fundamental in a cancer but since the conclusion is a destructive thought the soul would tend to lower the vitality of the tissues in the region which is under condemnation; with lowered resisting power the structures become subject to disease, even more susceptible to cancer. The conscious mind often calls in its fears, for that which a Deity, faithful to laws, could not create but there is a definite dependableness in this: *The soul will build after the quality of the thought*—will bring into experience that which is perfectly consistent with destruction or construction, whichever is represented in the imagery of the conclusion, the suggestion.

How many kinds of thought may one formulate?

There are two kinds of thought—two manners in which the supreme Thought Force may be applied—CONSTRUCTIVE or DESTRUCTIVE and one in his meditations, in passive thought or active or in emotional states, is at all times sowing seeds that are virile, that will bear fruit that is desirable or fruit that is undesirable; one is building in the

constructive or destructive way incessantly and all destructive thought regardless of the subject upon which he is thinking acts destructively upon his mind, body and character; when one thinks constructively, whether or not he is thinking about any phase of his own being, builds the desirable in all of the phases of his being. *Practical Psychology* instructs upon the laws of the mind so that one may become, spontaneously, constructive in all of his thought.

BODY BUILDING THROUGH THOUGHT.

What is the evidence that Mind builds the body and can rebuild it?

This subject is developed in great detail by showing illustrations and giving description of cells through the different stages of the evolution of the individual, beginning at the union of the masculine and feminine elements to constitute the primary cell; but to reply to the question briefly will be helpful here for the evidence is ready at hand. "The New Psychology Complete" devotes one-half of its two hundred and fifty pages to "Mind the Builder" which shows the evolution from a microscopic point into the most complex organization that has ever existed; it becomes the instrument of the soul that built it.

There is what we may call a blended cell, the primary cell, resulting from the union of a cell from masculine source and a cell from the feminine and the physical features of this primary cell in no way indicate from what species of animal it came nor what it will grow into; indeed if we analyze scores of such cells, from their different sources, examine them chemically and microscopically and in all other of their physical qualities, we will find them alike—at least with no distin-

guishing features by which we could tell either their source, kind or destiny.

Some way the results are unlike and we must disclose why this is true.

Are there explanations as to why like beginnings such as primary cells have, reach such unlike results; for instance why the primary cell of man, which in all physical features is like that of the whale, becomes a man instead of a whale?

The study of the chemical or any other properties of matter would not disclose any explanations, while observation of what takes place immediately upon the union of the two elements will disclose the solution. Every primary cell is precisely like the amoeba in many respects. The moeba lives its life as a single cell but it is always seeking and applying food; it shows it is possessed of desire—hunger. Man as a primary sell shows hunger, desire for food, selects food and then exercises the quality we call life, in taking the nutritive elements of food and thereby increasing and perpetuating the body. No one would be foolish enough to declare that there is any quality of matter, as matter, to desire or to take any form of matter and increase itself by growth, unfoldment from within. Only mind can desire and only mind can use matter to act upon other matter upon the principle of nutrition and growth.

The cell is hungry and it takes in food, assimilates it and grows and divides into two cells and they are both hungry and they develop and divide as did the first cell. Desire for food is the basis of the evolution of the cell—its multiplication. We can perceive before very long that as the cells multiply they are taking a definite arrangement then we know that the same mind that had the imagery of food and desire for food, also holds an

image of that which the cells shall ultimately constitute and orders the cells into that relationship which will fulfill those outlines and, since the primary cell of man possesses the image of man, the soul that holds the picture orders the cells into the relationships that will, in their aggregate, constitute the body of the human infant. However, it should be remembered that every cell of every kind is also hungry and selects food and that it also shows evidence of having within its mind a picture of that individual of which it is an integral part. Physically speaking, the sum total of the cell bodies constitutes the human body—it is well if we realize that the intelligence or the souls of the cells, which build the bodies they use, would constitute an aggregate, a unit which we should denominate a HUMAN SOUL.

Is there any period, between the union of the sex elements that constitute the primary cell and the close of the embryonic life, the infant's birth, at which the soul present in the blended cell moves out of the body and gives place to some other soul —one that has lived in some other body?

There is no such moving out nor moving in; the evolution of the soul of the new individual and the evolution of the body of that new individual began in the same instant; the further evolution of the body and of the same soul continues until the adult state of the body is reached, and there continues after that the evolution of the same soul which continues to use the body, it built, as its instrument of evolution and expression until the body becomes so filled with inharmonies that it can no longer serve the soul—then the soul leaves its instrument and our marvelous science, Practical Psychology, has collated the data that are scientific which warrant the assurance that the lib-

erated soul goes on in its evolution as a permanent individual.

Is it known as to where the individual continues its life when the body has become untenantable?

There are no proofs, whatsoever, concerning the place where the soul will continue; it is known that everything answers to LAW and it should not be a subject of anxiety and it scarcely warrants curiosity. Perhaps the WHITHER would not have been the occasion of so much anxiety only for the fact that some have claimed they had means by which they could enter one in possession of the place of one's choice; claimed they could supply one with a goal which would not be the result of his wayside; that they could really cause him to be something which he himself had not become through growth. Practical Psychology scientifically shows that Jesus spoke the truth when he said that the Kingdom of Heaven is within the individual; that to realize it, the Kingdom of Heaven, one must become as a little child, in his will and choice, toward his Father, the Builder, within.

Science of Healing

WHAT is the basic principle in healing in Practical Psychology?

The soul built the body and continues to control it; the soul is a faithful builder after the images, suggestions, it possesses. Excepting mechanical factors, all inharmonies in the body are caused by the soul having been placed under suggestions, the fulfillment of which would constitute disorder. The image is the source and the soul the power that builds the image into form. To heal involves the eradication from the soul the

working plan, suggestion, that calls for disease and place in its stead the image that, when built into fulfillment, will be harmony in the body.

Is it a correct inference that Practical Psychology teaches that the soul has power to create organic changes in the body?

All medical teachings give demonstrations of the power of mind to destroy chemical, temperature, nutritive, eliminative and all other harmonies; they exhibit plates showing every cell of the blood deformed and the chemical analysis proving every cell of blood abnormal and they declare that worry and other forms of destructive emotions caused these organic changes. That which they prove with reference to the blood they also assert with regard to all other tissues—that destructive emotions reverse all the chemical states from the normal.

Practical Psychology takes up the matter at this same point and shows that when mental states (soul under the influence of destructive pictures) have reversed the chemistry of the cell bodies there exist the poisons, some form of obstruction and food for bacteria; that any form of disease may become manifest in any organ or structure that is at a low state of resistance, as direct or indirect effect from the image (mind) cause.

Does Practical Psychology teach that the soul under suggestion can have the supreme power over the material features of the body to correct or heal that it manifests in creating disease?

Based upon thousands of cases cured and sound principles of scientific conception we have published the literature that shows that the soul has a preference for, a trend toward Construction, and a power Deific for Healing; that a constructive suggestion is in accord with its innate ideals and, therefore, the impulse to reorganize for harmony

is ever present. This explains why one who has acute disorder will recover if he has proper nurse, hygienic and dietetic attention if free from artificial things as obstacles to his recovery. Purely medical authorities declare that with the sort of attention above mentioned ninety to ninety-five per cent of the people with acute disorders recover, and many times, they also say "they recover in spite of the medicine."

Is it a trespass upon ethics to teach the people concerning health and healing?

It has been so considered in the past but the American Medical Association in its convention in Detroit, June, 1916, made it the keynote of its attitudes that the public shall become informed upon causes of diseases and the definite, different effects from the different forms of cause so the people could avoid effects by dealing with the cause. The author is glad to see this move to his own position and practice of twenty-two years. As rapidly as individuals, communities, nations or the world becomes right there is conformity to our Practical Psychology. PRACTICAL PSYCHOLOGY IS SCIENTIFIC TRUTH, whether it pertains to healing, culture, growth or preservation and whether it pertains to intellect, body or character, its teachings of formulas and principles, as well, are absolutely true.

What is the mode of healing to be in the future?

Medical advancement has been marvelous in prevention—it has done wonders in physical hygiene and all of this is evidence of aspiration after cause of disease, for there is no generally understood science of cure. Treatment is upon a basis that is no more scientific than it was fifty years ago—it is still an experiment in the instance of each patient. The physicians declare this experimental basis exists in each case except surgical

ones and that it is often a guess as to whether or not it is surgical.

This seeking after the CAUSE in the physical has been disappointing and yet aspiration to know is leading the multitude of sincere, devoted men of the profession and numbers of them are looking in the proper direction of CAUSE and are discerning it and this will spread until the hosts will perceive. The profession has not looked in the right direction is why it has not seen THE CAUSE.

What is the attitude of those who have looked toward THOUGHT as cause; will they admit it when they see it?

Here is a quotation from a leading physician and surgeon of Chicago, from a letter received by the writer June, 1916: "I am more and more convinced that *confident expectancy* is the master key to cure, and I am glad to see that you have the same opinion." This from Sheldon Leavitt, M. D.

When physicians see the all power of soul expectancy to cure they are not far from the Kingdom for they will see that whatsoever, whether disease or healing, that the soul expects it will create the condition because it is the law over it that it must build the thing of which it has the image.

Is soul expectancy the all desirable thing and is there a scientific mode of causing the soul to become expectant of a definite condition?

Yes, and that is the coming mode of treatment; the scientific mode of giving suggestions so as to cause the sub-conscious picturing of the literal thing desired.

What is the scientific technic or formula for treating according to Practical Psychology—is it of very difficult application?

The truth, nature, is always simple and our technic is so simple that a physician could not see it and declared he read eleven of my books and he was disappointed because I omitted the formula for healing.

The formula is in every book and booklet; here it is, doctor or layman: One in whom we wish to create soul expectancy (whom we are to aid in becoming healed) having informed the operator what are the symptoms that have lead to the desire of healing is to sit in a Morris chair, relax and close the eyes, remain quiet and permit the mind to drift indifferently. In perhaps two to five minutes after the patient has commenced the sitting the operator gives, audibly, but in low tone of voice, the literal suggestions pertaining to the definite symptoms; that each will tend to disappear and probably never be quite so severe anymore—that improvement will continue and presently perfect harmony will be present where disturbance has existed; there should be the specific suggestion describing the form of the improvement. If there has been indigestion, the food remaining untreated by the stomach, the suggestion should be given that the food will be treated promptly; that there shall cease to be wrong fermentation and the processes of digestion will be carried on joyously.

After the whole line of suggestions is given audibly there should be a period in which the operator remains quiet so that telepathically he will convey the same suggestions that he has given audibly; the audible suggestions are repeated usually three or four times during the half hour's treatment. A series of twelve treatments covering two weeks will usually establish one who has a chronic condition on the upward trend which will continue until the disorders have disappeared. It is always comprehended that the individual will

live a program consistent with the purposes of treatment for there is no real gain through a suggestion conveyed to the soul when the individual performs in a manner to repudiate the suggestion —the thing lived is the strongest suggestion there is. That which the individual has been by his choice is what the soul expects shall continue to be and it requires consistent suggestions to reverse this expectancy.

Then what is the power that heals and what is the key to that power?

The soul present in the individual is the power that heals, suggestion is the key to that power's expression and EXPECTANCY is the degree to which the soul must be effected in order to heal.

What else besides healing may be accomplished through the formula given above?

For all purposes of culture in an educational way, correction of habits and development of the soul powers and for self-treatment the passive state in which the suggestions of the desirable are given to the soul is scientifically dependable. Hypnosis is not essential and is not used except in treatment of some cases of epilepsy or drug addiction.

When did the soul become the power that could heal?

The soul always was the power that could heal and never was there any power except the soul of the patient that could heal him. Charms, springs, bones and ashes of saints, drugs, laying on of hands theological formulas, prayers—all have much healing to their credit and healing occurred when the thing was used—but of itself there is no healing virtue in either or all of them; each thing that has healing to its credit has been an indirect mode of creating soul expectancy and we have herein given the scientific mode of creating soul expectancy.

The Crowning Thought

A VERY reasonable question is asked us by our correspondents and others concerning our results, the effects upon our own lives, assuming that we live somewhat after our own teachings.

Without giving any details of our fruits I could truthfully reply that to the extent Mrs. Lindsay and I live our teachings—in the exact measure that we live them in perfection do we experience the perfect in our blessings; that to the degree, in any phase of our lives we live our teachings upon any subject, to the same degree we gather. It would not be in our power to gather figs from thistles—with all our knowledge of laws we are not able to defeat a single one of them. If we would gather something of a certain nature, a blessing of any kind, we know we must plant the imagery which

would, if fulfilled, call for that particular result—we know a thought is a seed and, out of experience, we know we must plant the seed after whose kind we would gather.

We have had sufficient solicitation to write personal experience to justify our telling more of the personal things; some have asked us to cover, by degrees if necessary, in autobiography, prominences of our lives. I am very sure there is little danger of our writings or public speaking becoming heavily laden with personalities, not to an obnoxious extent. We learn something by observation and would curb our vanity if we have any impulses that run in conflict with our intuitions. I do not think I will ever forget the impression a man described when he said that something had always intervened to prevent him from hearing a public speaker who had considerable fame; that after many years he had the opportunity and went in to hear a lecture.

The speaker began his subject but imediately connected it with one of his daughters, whose merits were overwhelming. Then he came back to his subject but was soon reminded of another one of his children and presently came to advertise his wonderful son. There was one point made clear and that was that the speaker was endeavoring to brace himself up, leaning upon his relatives for he also had a brother who was painfully austere. This listener was disgusted and he impressed me with a truth which was never so clear before: That one who is little himself is most likely to advertise his inferiority by telling to what greatness, intelligence or beauty he is related. I now see that it is vanity of the high degree, an apology of the most distinctive sort that leads one to truthfully or falsely describe the merits of his ancestry, immediate family or relations, forcing this upon the ear of those

who are, unfortunately, within hearing distance.

With the above well understood my reader will easily dismiss the idea that any personal allusion is made for our laudation or for any other form of selfishness. The testimonial, if it proves to be one, is in the interest of the reader, enabling him to decide whether or not he likes our psychology; whether or not he wishes to fill this life with a cause that will bring such an effect.

Possibly the most pronounced feature of our teaching is the inculcation of TRUST; all the lectures, lessons and writings, yes, and treatments are for the purpose of establishing the individual in an attitude of trust. We bring demonstration concerning the powers and knowledge innately present in each individual, in his soul. All that we can tell is given so that one may have a basis of faith in his intuitions. We always assure everyone that faith is not the end but if faith leads to a trust of that concerning which we have suplied data to warrant the faith, then that is the end.

All practical psychology teachings in our books and magazines and all lectures are given that one may become as a little child, objectively, toward his own soul—learn to let go to his soul, trust his soul. We two have disclosed the fact that since we believe this and teach it, we *must* live it, that there is no limit to the disaster that may come if we do not. In any matter that comes up for solution by either one, the other must consent for that one to obey his or her intuitions and must cooperate with those; we have disclosed the fact that this must be carried out in what may seem to be the trifles, in the details of life. We have found that we may discuss a subject in the attitude of interpreting the intuition but in an attitude of contention, never. Discussion may result in our understanding the impression more perfectly but we have learned

through the practical psychology principles, and surely by experience, that one who has impressed his soul that the soul's impulses shall be followed may not always be impressed in his consciousness as to the *reasons* for taking the course which is prompted. One cannot usually perceive the reason for taking the step that he has the strongest impulse to take and if his consciousness must always be informed upon the whole matter before he wills to acept the divination there is no place left for TRUST, which is the highest quality.

To follow intuition (when the standard has been established that the innate self, shall, out of its perfect knowledge, impel the conscious phase of the mind) is not a move in the dark; a definite impulse to a course of action is the brightest light that ever comes into one's life. The thing that anyone is the surest about in the way of knowledge he cannot even tell how or why he knows—he cannot tell another when he is not conscious of the why himself, therefore, to be situated where one must give a satisfactory argument and testimony, must fight for his feeling, proves most disastrous to intuition. The intuition is the soul speaking to the consciousness and the soul is suggestible and in the presence of opposition or any form of suggestion of doubt it becomes confused and ceases to give definite and positive guidance. Because the soul is controlled by suggestion it may become reversed in its instruction when controversy or any attitude of doubt is conveyed to it.

The human being is seldom situated to live this life, the life of liberation. I am not sure that I have ever known anyone who was not, on important occasions, talked out of his intuition. In the home life I am describing although it is the only natural life, if these principles were understood and practiced every one from his childhood would be strong

in self-confidence and always in the hands of the God within and from that phase of his being, obtain the perfect guidance and the perfect instruction. It is characteristic of almost all homes for the members of the family to talk each other out of all the intuitions—kill, by contention, all of the true vision. Knowing this to be true I have had to portray, under the "Psychology of Relatives" the facts, that, since relatives and very close friends (out of their love—or dominating spirit) take the privilege of criticism and censorship of one's impulses, really over one's inspirations, they, relatives and close friends constitute the greatest hindrances to the growth and individual expression; they are the actual enemies to the best and greatest in the individual; they are the chief causes in one's life because they supply the images after which one shapes his life, whereas he has a personal God within, with power and knowledge and equipment to direct the life in every detail, each item with reference to the best interests of the individual because this God of which I speak, the Innate Self, knows all of which we call past, present and future and would prompt one's decisions always with regard to that complete knowledge. The ones, who, by blood tie, or friendship's, perhaps, bolt right in, destroy one's intuition and inspiration by requiring him to give reasons that would satisfy the objective phase of the mind, which, of itself knows nothing except as defective senses and reasoning would instruct.

When one's life has become shaped by these unatural, even if persons with good intentions, they pay none of the expenses, bear not the consequences of their meddling. Each of us, you and I and everyone knows that he has to stand alone after all—they may come and shape our lives for us by giving us the architectural plan and yet we have to suffer all the consequences and they may even turn upon

us at last to blame us for not following our better knowledge.

The aspirant after art is taught from within—is given a true vision but he is forced out of this to take up some, so called, teacher's interpretation. Perhaps after a year or two with that teacher he goes to another. He is informed that he has learned it all erroneously and so spends a year unlearning the first wrong to take up a second "instructor's" wrongs. Possibly the best that one can do at present in any art is to take the assistance of an instructor in learning a technic but to throw himself upon his own soul for the interpretation and individual expression of the art. One who lives the life which is natural—looks to his innate self for guidance——needs only a technic, something through which to use the instrument, the body and the instrument, the conscious mind, to express the soul's pictures.

All manner of teachers, should they become right, will seek to interpret the student and aid him in self-expression. It is not to the credit of a "Master" when he is spoken of as I have heard persons speak when they were present at a demonstration in art, given by one who had recently returned from the instructor's hands. They said: "I knew, the instant he sat down at the piano and ran his fingers over the keys that he was the pupil of ———" and I have heard it said that the peculiarities of artists in painting, sculpture, oratory and in literature, as well, became the imitations of their pupils and that a large part of the effort is to make each one a copyist. Each one is created to be a deific individual but the world in its false psychology uses every conceivable method to destroy individuality—forcing him out of his inspiration.

Our liberating Gospel comes now to strengthen one's determination to break up any situation, it

matters not at what cost, if it is a situation where he cannot follow intuition and inspiration.

Consequences

WHILE we have always had many prominent proofs of our being taken care of by a phase of intelligence much greater than our intellects, the year just passed appears to us to have been a period of incessant demonstration of the power and intelligence that we know to be the king over that Kingdom of Heaven, which Jesus said is within each one. We have not taken out of life, wholly and completely, nothing but harmony, joy and peace but we can truthfully say that there has occurred at no time any surprises in the way of undesirable fruits; we know when we decided to do certain things that it must bring inharmony and yet we yielded to some influence that impressed us to go contrary to that best instruction grown within. We are, for the most part, only children and how many times the child, although knowing the advice of the parent is wholly true and is his only security, will go in the contrary way and reap the unhappy results.

Because we have lived *nearer to the SOURCE* we have been better preserved of late and we know positively that if we live literally and constantly in accord with that inner self nothing but blessing can come to us nor to ours.

In the big moves we have been loyal to the Guide and as a result our cause has been set much in advance and is given an impulse that I know is being felt among the people who have not even heard of us; we find a better psychology expressed from our President Wilson, down through educational institutions, commercial conventions; and writers also

are expressing themselves constructively in a much greater degree; it is even predicted that the theologies are to experience a revising that will leave out threat and intimidation and through construction —LOVE, lead mankind into the best ways. We know of individual instances where the ministers refuse to parade the sufferings of Jesus as a means of entering heaven through a scapegoat but present his teachings in a manner to exhibit their actual saving power when one lives them. I am sure that our incessant visualization of our constructive principles is carrying, through telepathy, the imagery and impulse which are more and more expressed and personified everywhere.

A number of times, within the year, have we made our plans in advance with reference to our next move when we would reach a closing place in our work at the point where we were giving lectures. These plans were made with our best objective calculation but when the time came to move there would come to us the clearest vision of the proper change to make—these are not impressions that come in a form to leave the conscious mind doubting and hesitant—there are not two sides to the matter. The result was that we went in the opposite direction from the course we had originally calculated. This has occurred so often that I no longer calculate and the result is, I feel not the least anxiety concerning the next appointment and we do receive our inspiration far in advance of the event.

As an objective individual, one arrives at a development where he feels as if he desires only to follow in each period of time, the hour, the day, the year and the life, the things that should and will develop; that he will take care of each privilege when it arrives, knowing that he will be certain what he should do in each moment. We know this

to be the natural attitude. Blessing to the people who make up our world and to ourselves increases in the exact ratio in which we put away anxieties and objective calculation and aspire to be guided by the innate self. More and more do we desire the realities and the realities only—wishing no mixture with the false.

There were unspeakable joys in our experiences in Minneapolis; opportunities of service that, had we worked to force them into our lives, we never would have realized—we allowed them to unfold. When it was time, we were disposed to turn toward Detroit. Concerning the work there I had many forecasts of blessings and these forecasts supplied the assurance essential to our taking the steps from day to day to make ready for what was coming.

Detroit people were more eager and more ready for our work than they had ever been before and in due time we formed a class. After one month the people wished to continue a second month of class work and they were right, it was best to go on. We had, before this time been made conscious that New York must be our next field but had not the impression as to the date we should enter it but from all we could have judged we would have supposed that at the end of the second class course, which was the end of the third month in Detroit, we would be ready to go away.

The end of that course came and still no vision determining us as to the date. This was the situation for about a week, and, although all hours were taken by patients and I had continued the public free lectures, I was without a plan except from day to day. To state this literally; at 1:30 on a certain day I had no plan, nothing telling me when we should go nor to stay. At 2:30 I was conscious, beyond any doubt, what we must do.

I do not hear a voice, speaking words, telling

me certain things; I simply *know* and only for my scientific knowledge of this subject I would not know how I know and would suggest myself out of it. I obey instantly and I now know that if I had built up in my imagination the greatest pleasures and had my lines all set, I would cancel it all at the call. The fact being that for years I had thought and we had talked about the important event, planting, when we were ready, our work in the largest city in the world. Coming to New York would be of the largest importance for a score of reasons but at the hour mentioned it was determined out of a better knowledge than my intellect or any other one's intellect that New York was not to be entered for at least another month.

In a flash of time I saw that which required several weeks to fulfill and the execution called for that which I could not see my way clear to fulfill—but this was prophecy and I would know from step to step what to do.

I was to call our class together and continue the class lectures another month and I would give each class member a complete set of our books, expecting that the class member would give these books away, making presents of their sets or parts as they saw best. The set of eleven books in our fine bindings was presented to each class member, amounting, before we were through to over a thousand books.

With this test we knew we had faith and the proposition was never debated, we went to work to fulfill. Our blessing goes out all the time to the patients who paid for my time in treating for out of money earned in that way it became a financial possibility for us to provide these books which have carried their uplift and instruction all over the world. We have letters from foreign countries—we have them from all other directions, telling of the

joy and helpfulness they bring.

Our class members were faithful to send these books—they had already possessed themselves of their own sets. There is every evidence that they made wise selections in distributing. I am sure there are some business men who will be supplied with an occasion once more to criticise our business methods—some will perhaps take the trouble to write me how much $500, if properly invested would amount to in ten years. They may as well save their ink; I would not give the eternal benefits that are coming to hundreds of people through this gift for all the money in New York's greatest banking house.

Here is a quotation from a letter from London, Eng., a partial report concerning just one set of the books which went out under the plan above described:

"Dear Dr. Lindsay—I hope you will accept the belated but thoroughly sincere gratitude of a most sympathetic follower of your beautiful aspirations. To be able to give the simple and fine truths of nature and divinity in such intelligible and far reaching form must be an almost overwhelming joy; there are none whom you cannot reach.

"Your books came as a most intimate and personal counsel, and I find great increase of endurance, merely because the very thought of endurance has vanished; work has become the easy, pulsating breath of life. How glorious to be able to follow one's chosen work in the midst of the inconceivable suffering. (The writer refers to the war.) With sincere sympathy and high hopes for the continuance and growth of your beautiful work, I remain, in deep gratitude."

There are many other statements on this order —some who are so glad to have the books to take with them during vacation, others who have com-

menced to build health and all the forms of harmony needed in their worlds.

During the month of June, the last month we were in Detroit a number of people were introduced to our work. As one great event after another occurred we were made aware of the reasons for our delay in going on to New York. We do not glory in sacrifice, we do not believe it is a true principle and we did not take the attitude that to remain in Detroit instead of moving on to New York was a sacrifice. We had done the right thing and all matters fitted into it perfectly.

At this writing, July 19, 1916, we have just opened our program in New York City and with two lectures given we obtain an index that we know positively forecasts victories and we also know that it is just the right time to begin our sowing; also see that for the best of reasons it would not have been well to have opened here a month earlier.

I have hoped to indicate some of the consequences of applying our teachings—I am positive that any life can become an inspired life; that not only what we call the very important plans may be intuitively impressed but all of the little details may be also; that these are laws capable of application in the direction of anyone's work, not something for us in ours exclusively. I am positive that any life established upon a basis of trust, looking to the innate self for instruction, will receive the dependable impulses and that the more one depends upon them the better they will serve him. Our growth is particularly to occur in that direction—more and more **TRUST**.

The Highest Compensation

A GENTLEMAN, a good friend of ours from Detroit visited us in our New York office in the Hotel Majestic last week. He has received the most beautiful silver cups and other awards of merit in his art of golf. Pointing to something he had been reading while standing by our mantel he said: "No one has ever given me anything like that; I would rather have it than every one of those trophies."

He was reading some lines that our class in Detroit had caused to be engraved on steel; the tablet itself a thing of much beauty and the lettering was superb in its art. The sentiment expressed, we know was heartfelt and I do not conceive of any way in which the people could have expressed appreciation more appropriately than through this select, original and impressive manner. I am giving below a copy of the words which were engraved in beautiful letters herein reduced; the fashion of the beautiful plate we cannot but regret omitting:

A. A. Lindsay, M. D.

We, as members of your class in Practical Psychology, present you with this as a token of the many blessed hours of our association with you and our love and gratitude, manifested in us by your uplifting and beloved teaching of "Constructive Principles, Science of the Soul and the Life Ideal."

May our expressions go beyond words and may your trend, as the Science of that—which is so loving and beautiful—forever unfold.

Detroit
June 25, 1916

THE CLASS.

Dr. Lewis Knapp, Mrs. Lewis Knapp, Mr. J. Meredith, Mamie L. O'Connor, Mrs. Roland R. Allen, O. L. Arntson, Mrs. C. W. Bacon, Miss E. F. Bailey, Inkemann Bailey, Clara Bareis, A. F. Barnes, Miss Marie M. Becker, Dr. Elizabeth Bentele, Mr. J. W. Blakeslee, Marie Broesamle, Manley Burss, Miss Maud B. Cade, Miss Elsie M. Cade, Mrs. Frank Coffinberry, David Cooper, Miss C. F. Church, Miss G. M. Church, Emily Corbeille, Antoine Corbeille, V. Cordess, Mrs. J. E. Couper, Mrs. D. Courlander, Cecil M. Coy, Oswald Deslierres, Miss May Doyle, Mrs. A. K. Dunlap, Mr. F. E. DuPaul, Mrs. M. S. Edwards, Mrs. Etta Emerson, Mr. Miller, Miss Agnes Gillespie, A. Gilmour, Mrs. L. E. Girdler, Mrs. H. Glickstein, S. Goldberg, Mrs. Goodenow, Mrs. Rosa S. Griffith, Dr. Eleanor Harvey, Florence E. Hill, Mrs. Mary E. Hill, Miss Hill, Harry Hopkins, Mrs. Jacobi, Charlotte G. Johr, Mrs. F. A. Kausch, Mr. T. B. Kennedy, Mrs. D. Kinniston, Miss Elizabeth Langell, Mrs. Joseph Lapham, Mrs. Chas. P. Larned, Jas. H. Leary, Mrs. C. H. Lempke, Mrs. W. A. Lindsay, Mr. W. G. Linis, Mrs. C. H. McClain, W. T. McDonald, William Martin, Mrs. Meredith, Myrtte Meyer, Laura Miller, Florence Munson, J. T. Neal, C. E. Nixon, R. Nathan, Florence Ort, Lydia Ort, Kathleen O'Connor, J. E. Parker, George Pennington, Frank Quinn, Mrs. Frank Quinn, Chester Roe, Ernest Roth, Mrs. E. M. Rothman, Nellie Peck Saunders, Miss Elise Schimmel, Mr. and Mrs. O. C. Schimmel, Anna Schneider, Miss H. Schrimpton, Mrs. W. M. Schrimpton, Mr. and Mrs. C. E. Sellery, Nellie Shaw, August Sherman, Lillian Springer, Mrs. James Stam, C. J. Strohmer, A. E. Stuart, Helen Taylor, Miss E. Tweedy. C. C. Upton, F. B. Wallace, Miss W. C. Wallich, Chas. A. Watkins, George Welz, Mrs. A. E. Wilkes, Mr. and Mrs. F.

W. Woolrich, A. D. Mitchell, Mrs. Marietta Daniels, Mrs. Thomas Kening, Mrs. Reece, Miss Catherine Corbeille, Lillian H. Stumm, Cora H. Stumm, J. Hoyt Hill, Kate E. Kerr, A. E. Hamilton, Ida E. Becker, Mr. and Mrs. Stanley Mason, Mrs. Margaret Cummer, F. J. Wright.

Healing Modes of the Future

EVOLUTION, although untrue as a step from a lower to a higher species, is true as a law of trend of each thing to grow or unfold into the highest of its kind; nature seems to possess a picture of the perfect and places an impulse in the depths of his being and also the impulse to express himself in the perfect; he has been taught so many things that are contrary to this innate impulse and has set his outside self at such variance with his inner self that his highest possibilities in self-expression are defeated and he is, consequently, in a state of unrest. All the world is seeking self-expression yet does not know for what it is seeking nor why it never finds poise. Liberation is the basis of poise—the liberty of being one's self.

That healing and culture should be under a standard of the law of the perfect seems most reasonable; if they are, then attainment is through growth—the ideal will be reached through EVOLUTION.

There has been a tendency throughout almost all of the history of man, upon the subject of healing, to connect restoration from illness with some religious, and mostly a theological conception.

Aesculapius was the god of medicine in the Greek and Roman Mythology; he was supposed to have had two sons who were directly engaged in healing so we have here the bridging over between

the mortal and immortal—it connects doctoring and heaven. Aesculapius trespassed the medical authority in raising the dead and Jupiter slew him. However, in dying for his cause he advertised the power he was alleged to have manifested so he remained the god of medicine and when disease was present the god was to be invoked and many times placated.

The same principle of superstition, the same MYTH has existed in all periods and instances in which an outside power (outside of the patient) was interpreted as a god of healing or where healing has been made a part in a theological concept and to depend upon a theological formula.

It was very consistent for the Hebrew healing to be placed in the hands of the priests as the same general scheme in all matters was followed and continues to be followed, relative to "religions," the same principles and basis of practice that were the rules of the ancients who had a god for each thing. The rabbi was the teacher and had charge of all matters of health; he stood between the individual who was sick and the Deity that healed and it was a part of the house of worship to look after the hygienic matters. The idolators applied the same principles and theological healing of the present day, while upon a modified plan, is after the pattern of the ancients.

Jesus came and endeavored to wrest the practice of healing from the priesthood and from theology and at the same time tried to rescue religion from the church. He taught that healing occurred through the application of the power present in the Kingdom of Heaven—it was an expression of the King ruling over the Kingdom of Heaven which is within the individual; he taught that man should worship—give praise without reference to an assemblage of people or location; to worship in spirit

and in truth. His idea defeated the ancients and the rabbinical church standards and he was crucified because he taught that which would liberate the people upon the subject of religion and healing.

To follow, even casually, the evolution of healing modes we are required to note that Jesus, throughout all of his practice made no connection between the individual's theology and his cure; he asked only if the patient had faith to believe that Jesus could cure him; he sought only the "Soul Expectancy" of the patient. There is no history of his telling anyone after he was healed (and certainly not before) that he must go and become informed upon a theological subject. He did advise in instances, the individual to go and keep the laws of health. The modern theological modes of healing go back to the ancients for their copy of principles —they are not in any manner after the formulas Jesus used for Jesus used the formula that would cause the patient to expect to become healed.

It is true that very soon after Jesus was crucified because he antagonized church and government there arose a ruler who made a compound of the ancient religions, the Hebrew and Greek religions, some of the teachings and practices of Jesus (the latter, for the most part, distorted) and to this mixture added his own spirit of tyranny and organized religion and healing in the hands of the priesthood; with healing conducted in such a manner as to impress the ordinary mind with it as a miracle thereby seeming to prove that the divinity was with the priest. Healing has been the phenomenon upon which religions and medical standards have been based and yet healing has occurred in response to the application of every sort of a charm and would just as strongly prove the merit of the charm under those circumstances as were the theologies and medical bases proved by cures. They all have proved

that there is a possible evolution that will establish the true mode of healing.

It seems reasonable for us to look somewhat to a power that could cause disease. There may be mechanical causes but aside from those there is the force which is seldom, if ever, properly taken into account. There is one supreme force, supreme in its constructive power but when misapplied is as complete in its power to destroy harmonies. Why the world got to consider this two forces instead of two forms of application of the one force is a great study which would lead us back to those whom we count ignorant and uncivilized although we have perpetuated the main elements of their superstitions.

The Eskimos believe that spirits control everything; that the spirit of the sea, the sky, the winds, the clouds, each in its apropriate manner controls all things in nature. All the malignant types of spirits are to be propitiated by acceptable offerings when the individual would enter their respective regions.

The Koreans go beyond the Eskimos, numbering their demons by thousands of millions, filling the earth, the rooms, the shelves and the jars; and when they would perform any act they must first placate the spirits and failing to do so they would attribute the disease or disaster to displeased spirits. This would require extraordinary sacrifices in order to recover.

The Baylonians believed that all annoyances of life, a sudden fall, a headache, a quarrel, all the strong emotions—love, hate, jealousy, all of these things were regulated by demons; they believed in special fiends for different regions of the body. These people went through performances which were supposed to placate the angered spirits and healing resulted. We would feel foolish if we went

into detailed explanation to show that both cause and cure were through soul expectancy—that the same force was at the bottom of all changes.

Dependable agents of healing in the past seem somewhat ridiculous to us; about as many of our present ones will seem to those who will come after us, for in the main, healing of the present is upon as superstitious basis as it was in the past.

The skin of a rabbits stomach tied around a baby's neck to give it painless cutting of the teeth; put a live toad in the mouth to cure whooping cough; dangle frog legs back of the ears to cure any form of excessive bleeding; fasten your clothes with pins that have been stuck into a frog to cure rheumatism; carry a potato in the pocket to cure rheumatism; a wife who has a cold should sneeze in her husband's shoe; one with a colic should hold a live duck to the parts—the colic will cease and the duck will die.

The foregoing are all undignified in our present estimation, yet they had as large a percentage of cures to their credit, and those who believed spirits caused disease and did the things to placate the demons have successful cures, in as large a degree as medical and theological methods of the present day. I have been greatly lauded for my generous assurance that every charm, every theology, every drug, every element or any other form of conception that claimed to be healing has cures to its credit; that in the absence of the *alleged remedy* healing might not have occurred.

It is not tolerable for a moment that all of these things had merit of healing—of themselves, they could not have therapeutic value. These things have not and are not the healing power. You are sure to disclose the healing power and the key to its action if you give fair examination to the data; you will decide that each thing has led to the heal-

ing power. A few words now upon the evolution of healing practice that will cause the healing mode of the future to become scientific.

The regular school of medicine, the eclectic and old Thompsonian all used heavy dosage in all forms of diseases; the first step in the evolution came with the homeopathic mode which gave only a semblance of medicine and the high potency kind of homeopathic virtually dropped the semblance and sugar of milk had cures to its credit as had the other schools. Theological forms, excluding all pretensions of drugs came in and well have served their part in the evolution toward the perfect conception and their followers are becoming broad enough to permit an explanation of their hundreds of thousands of cures even if the explanation shows that there is no virtue in their theologies for healing purposes; they are related to healing in the same sense that charms, drugs, spirits, and sacrifices have been. They should retain their church beliefs if they help people to live a better thought life. But the fabrication that the theological prescription has merit in it differing in any way from the virtue in a drug prescription or that one of Moses when he advised the erection of the pole with the brazen serpent toward which the people looked and were saved from death by snake bite, that mistake, present day enlightenment is correcting.

THERE IS ONE POWER THAT HAS HEALED IN ALL INSTANCES IN ALL TIMES WHERE HEALING HAS TAKEN PLACE—ONE POWER ONLY, AND THAT POWER A PRESENCE AS A SUPREME INTELLIGENCE WITHIN THE PATIENT—THIS POWER IS THE SOUL OF THE PATIENT AND WHATSOEVER IT EXPECTS IT CREATES (IT CREATES DISEASE WHEN IT IS SUPPLIED WITH A PICTURE AND EXPECTANCY)—IT

CURES WHEN IT IS MADE EXPECTANT. THERE IS A PERFECT WAY OF CREATING SOUL EXPECTANCY AND THAT IS THE METHOD RESULTING FROM THE EVOLUTION INDICATED. THIS PERFECT SYSTEM OF CREATING SOUL EXPECTANCY WILL BECOME THE SOLE METHOD OF HEALING EXCEPT IN MECHANICAL CONDITIONS WHICH CALL FOR MECHANICAL MEANS. ACUTE DISEASES NEED ONLY PROPER NURSE CARE AND HYGIENE.

Isaac and Jacob

"DOCTOR, may we put the windows down in the waiting room while I speak to you about Ike? I am afraid Jacob will climb out on the window sill if we leave him alone during our conversation."

This explains a great many things besides the mutillation of my books, which took place while we were absent from the reception room in the Hotel Seward, Portland, Ore., while I listened to a mother's account of 13-year-old Ike. Jacob did not raise the windows and climb out, but he tore my portrait out of all the books on my library table. Jacob was only 9 years old; too young, in his mother's estimation, to be expected to know and do better. It was assumed that he must be cared for each moment, to see that it was made impossible for him to do the things which it was not well for

him to do. However, we are too busy now with Ike to discuss the home principles by which Jacob was becoming prepared as a criminal who would need to be confined in a prison for the protection of his fellow man.

Ike, my prospective patient, was a very frail child from the first, but was such a sweet baby that he received a ruling in the household that he must not be denied anything nor crossed in any matter; what he called for he must have, and if he cried, things must be offered to him until he saw something that would please him.

As weeks passed and Ike became harder to please, it still did not occur to them that they were developing a tyrant: I do not know that it ever did appear that way to them with the additional evidence of years when there were neither people nor things that satisfied him a moment.

Childhood diseases, that were to be had, all came to him, and each one almost took his life and, if it were possible, caused the parents to become more exacting of everyone to live wholly in compliance with Ike's pleasure. Parental duty impelled them to think of the boy's education. They grieved more over having to put the child to the inconvenience and perhaps work, involved in study than they ever did over the cruel nature he manifested toward those who served him incessantly. They excused him for any malicious act on the grounds of his ungovernable temper; they considered this all offset by his superior attractiveness when he was having things his own way—he was so sweet when he had forgiven those whose eyes he had almost burned out, or had entrapped in some way to their damage.

They decided he would enjoy the company of other children more if he were sent to the public

school. He was there indulged at first because of the representation of the parents that he would need leniency until he could understand the ways for, having been so delicate, he was not accustomed to hardships such as complying with rules followed by others.

When tolerance became exhausted, there came into the boy's experience an entirely new discovery —he had never suspected this world was running for any purpose except to serve him. He was informed that he would have to obey the rules of the school. His astonishment was complete; he scorned rules. His intention was to pay no attention to them; he did not think they were worth breaking. When he discovered they were in his way, he set up defiance and wanted to know what the teacher was going to do about it. He had never heard of anyone using physical force except himself—that which he could not gain otherwise he always had found he could break furniture, china and mirrors and secure, or with weapons obtain.

The educational institution was soon divorced from the boy and, as strange as it seems, the parents concurred in the boy's decision that the management of the school was all wrong, and they remained unfriendly to all public schools because their boy was mistreated in this one. The child won out on this subject, but when he got tired of playing with his usual associates, tired because he ruled them all so easily, he decided he wanted to go to school, where there were more children. The parents, proud of their noble son's ambition, selected a private school.

Unfortunately, they chose one that had some regulations which were supposed to be for the best welfare of all, and through these requirements the boy again disclosed the general badness of all such

places, for they exhibited, when necessary, that they had a superior force of violence, superior to his own, and that they would use it to support their regulations. He was pitied by his mother and father and carried home to be rewarded with anything he could ask for, if he would forgive them for subjecting him to this hard institution.

Of course, Ike must be taught. The public and private schools all proving to be so harsh that no gentle nature could endure them, the only remaining hope must reside in a private teacher.

IKE'S RELATIVES PAY DAMAGES.

Between the ages, 8—when Ike had not learned to read—and 11, his history contained the frequent repetition of a woman teacher, and then a man teacher passing into and promptly out of the life of this developing child. The parents said that they could find no one who seemed to understand their Ike. Ike always understood that if one form of torment would not drive away a disobedient teacher, another would. Sometimes he resorted to dangerous explosives, with which to terrify the individual who was employed to give him lessons. Not only were the lives of teachers often brought into jeopardy, but the neighbors suffered actual injury at his hands. Ike's father and uncle were wealthy men, and paid the damages grumblingly, for they thought that law and neighbors were cruel to misjudge the boy—the boy that had always been so delicate.

And while I listened to the mother, as she gave me the history of the boy up to the age of 11, I thought of many people I had known. I have known so many people with pet bodies. I felt sure I could take up the subject of this boy at this point and tell the mother what had been the experience during their succeeding two years; I recalled she

had stated she had come to see what I could do for her son, now about 13.

We will return to Ikey (they called him Ikey, saying that his name was Isaac, but it had always seemed too hard a name to call their child) in a little while, for I was chosen as his physician if I would take him.

Being a physician, I must tell you that there is a law of cause and effect that pertains to all things that grow—and everything that is alive grows. Everything that is alive is intelligent and through its intelligence must be led in accord with constructive laws or destructive results will follow; that all things possessed of life must be led in accordance with their true nature, or an artificial inclination will rule; that there is a divine law that calls for discipline.

I hesitate to introduce the word because it has been used interchangably with punishment until its true meaning, leadership, is hardly conceived of. It is usually a situation in which a child or any other object of intelligence is involved, in which tyranny or compulsion drives, or the thing is left to follow its inclinations. Discipline, really signifies guidance or leadership—not punishment, not force of violence.

THE SUB-CONSCIOUS A CHILD.

Not everyone is required to rear a child as one who manages offspring, but everyone has a sub-conscious or involuntary phase of mind to cultivate and it is wholly parallel in its relationship to one's objective will, with the relationship of parents and child.

The body, of itself, has no power to feel nor desire, but sensations and desires in the sub-conscious may pertain to the body—be experienced through the body. One has relationships to his

fellow man that may be manifested through the performance of his body, but there are relationships and experiences that exist within one's self—these are often called bodily desires, sufferings or physical something. I may permit the usual phraseology to apply in this lesson and speak as if the body could actually desire, enjoy or suffer—I hope I will be understood to mean, literally that which the soul experiences particularly pertaining to the body.

Perhaps one has pain—pain may be experienced in any region of the body because the cells of nerves, the message bearers are intelligent and can notify the brain or nerve center that there is pressure, or anyway, that pain is present. Pain is friendly; it would give one notice that he should will to choose some step to remove the cause of pain. Instead of using the means disclosing cause, the usual practice has become to use some overpowering thing—a narcotic of some sort, to make it impossible for pain to be felt. This is like letting the child have the lamp to play with when it cries for it, or upon any allowance giving the child the thing it is not benefited in having, making the the excuse—the child must not be thwarted, that it is too young or too delicate to be taught.

When pain occurs in any part, the precedent has been supplied to the sub-conscious by the previous act of the will in choosing the deadener to sensation, thereby becoming unconscious of pain instead of using a means that would remove the cause of the pain. The sub-conscious has taken the precedent as a suggestion, and it is the law over it, the sub-conscious that it must continue under a previous suggestion until it receives another in its place, therefore, pain continues and will become a terriffic disturbance unless the poison of opium

or some other deadening obstruction is placed over the nerves through which the mind receives communication of pain.

If pain comes every time the deadening drug loses its effect and more of the drug is taken, it is said the patient has a drug habit. I say to you—that if pain comes once a month or once a year and the individual has set the precedent and repeats the use of the drug, he is enslaved to the standard—he has not used discipline and he has a wayward uncontrollable child in his sub-conscious, refusing to allow the pain to depart until the administration of the drug is experienced.

A woman may have pain on occasion, pain that would soon disappear through nature's readjustments, especially through a little rest. Instead of removing the cause, she takes one of the coal tar derivatives and following that she has relief. When a situation periodically returns there will be pain again. The first time there may have been pain that was well warranted by congestion of cold or something of the sort being present. The next period comes and there is no cold, but because pain was catered to before, it occurs again, and it will persist until the depressant is used which was used before. I trust my student will realize that in his sub-conscious he has a very literal child to raise; that to grant its inclinations means to create a situation where he will have to satisfy its every wish which. Discipline in the first instance would have saved the repetition of the inharmonies.

HOW THE CHILD IS TRAINED.

An individual has occasion to be sociable in partaking of a meal of highly seasoned food. He is glad to be friendly like this, for he feels that he is ingratiating himself into one's approval. He may not, unless I tell him, think about the child

he is raising, that the sub-conscious which he is training may become impressed and desire the palate to be played upon in the same manner again very soon; that it may refuse to be satisfied with real food and keep up its cry until the stomach is supplied with the same kind of victuals that were partaken of in the social meal. Discipline, or leading, at this point would be very simple, but like the parent, who sees it is so much easier to quiet the child that is crying for green apples by giving them to him, than it is to divert the child's mind and cause it to forget the apples, so does the will consent to have another unwholesome, but good tasting meal, and by the indulgence give a destructive idea of tyrannical control.

A mistaken individual, without desire for the thing, smokes cigarettes a few times. Of course, like all who become enslaved to anything, he (or she) has no intention of letting it become a habit, but with the introduction of the practice, there comes an impulse from within to repeat. The child (the sub-conscious) soon makes demands, and will not be quieted except through the indulgence—being gratified once, it promptly requires repetition, and in a remarkably short time requires constant smoking.

A person who, perhaps, has no particular inclination to drink liquor, deliberately takes the poison of alcohol in small quantity in wines, beers, cocktails and whiskies. This often proves to be much like the result when an undisciplined boy has had a half of a day with an older and more experienced youth than himself; one who knows about all the ways of being really bad. He has new forms and greater capacity to want and demand after this half a day, and having had no leadership with regard to proper wants, it matters not how

terrible his new conception is, his wishes having been the laws over all those with whom he has been in contact, they are compelled to gratify his exactions.

So, this individual who has commenced giving his child liquor—that is, who has awakened a demand in his soul, must bestir himself to satisfy it. He may, like the cigarette fiend, discover that the more he takes the more insatiable becomes the appetite, but having exercised at no time the principle of discipline, he, like the parents of Ike, who must follow him about to try to gratify him, resorts to stronger poisons, as absinthe, and ultimately endeavors to satisfy or deaden with morphine.

To the undisciplined sub-conscious, there are the demands in classes.

This must seem reasonable for on the other side of the question, one who loves beauty, loves beauty in all things where there is beauty; he responds to the admirable, the lovable. The individual who has not led his soul to desire right things usually will be found wanting many forms of things of the bad class. Behold, for a moment the semblance of a man—you may wonder if there is even the semblance remaining at this stage, but I am not going to devote my life to the results, undisciplined children and undisciplined sub-consciousness, it is too awful, so I will make this forcible.

Go with me over the history of one beginning with casual drinking and casual smoking—both mere incidents in his young life. He met with disappointment and he tried to forget it in drunkenness. When consciousness would return he hated himself for drinking and he suffered from the former disappointment and hastened to become intoxicated again. Liquor ceased to drown his consciousness, or, in his delirium, he lived over the things

he wished so much to forget and then he began to take morphine. Morphine was used in increasing quantity until his sub-conscious had an insatiable desire which liquors and morphine would not quiet, so cocaine was commenced.

Years went by and still life remained in the body, although it could make little use of such a body. Finally, mastery over both liquor and cocaine was gained but morphine remained, a testimonial to absence of discipline. When the man would reduce the morphine he would smoke incessantly, as if he hoped to have his appetite for the abnormal satisfied through the poison of nicotine.

He, or she, who tries to become strong through gratification of that which sense may call for is precisely upon the same basis, in his objective self as the parent who hopes to make his child good or strong through efforts to supply to the child everything that its unguided mind may call for.

He, or she, who tries to become strong through gratification which sense may call for is precisely upon the same basis in his acquired self, his character, as the child that has had every wish gratified and with every gratified wish becomes more selfish and more unreasonable in its demands. The child is artificial and never can be satisfied, never happy. The soul of the man, cultivated upon the same principle, being filled with artificial standards, never can be satisfied, never can be happy, for it cannot see truth—never can know unselfishness.

The attempts to satisfy the senses, as such, brings his soul (involuntary self) to the disaster parallel with that in which we find Ike at the time I was brought in contact with him. And while one reaches the ruinous result through following the inclinations from the sense impulses—all the while there has been present within him a will, a disposi-

tion or inclination, which if followed would have made of him a veritable God; the Innate Self has an inherent trend toward all that is temperate, true and good and beautiful, but it is not violent in its demands and sense can easily put it aside. This is just what discipline really is; it is to let the will of the objective self and the will of the acquired self be led by the will of the Innate Self, the God within.

NOT QUALIFIED PARENTS.

The parents of Ike were not qualified to be parents because they could not interpret the child's Innate Self and be guided thereby, but they tried to fulfill the will of the child's outer self, which the parents themselves shaped through their training, ever awakening more and more artificial requirements. The parent should be to the child the same as the Innate Self is to one who has passed out of his childhood, therefore, parental guidance, discipline, possesses the hope of the child if he has any hope. The wayward man has indulged that which he has created and he created the artificial. Ike's parents created artificial desires in the child and then devoted their lives to efforts to gratify those desires, and now for the effects.

In the previous pages, we had brought the history of Ike up to 11 years of age, when he had found no congenial private teacher and he had not learned to read. Since he could not be taught for want of a competent teacher, he must be entertained. The father had not time to attend the boy all the time and the mother had become ill and could not watch him from a distance. There were no relatives who would undertake such a charge for any sum of money and surely not for love. The problem reached a point where it must be solved promptly, else Ike would put an end to Jacob's

existence, Jacob being so much less bright than Ike.

They employed a man to go with Ike to the country and into the woods and stay as long as he could keep him contented; when he could keep him no longer in one place he must move to another; this entertainer soon resigned. Through advertising, they obtained a man who would take his charge to California, hoping to find variety to occupy the boy. When this man restored Ike to his household, after displeasing the boy, and from him getting his discharge, a counsel was held on account of his nervousness and irritability. It was decided that his care-taker had developed some sort of bad habits in Ike.

Ike's pent-up feelings, chargeable to the situation in which the city of Portland was so slow and his home life so dull, could find no outlet. There were no new victories for him, for he had beaten and battered people and things until there was nothing new for him to attack.

He seemed to want to be petted and yet nothing made him more violently angry than for some one to try to get pleasure through making love advances to him. His irritability grew and because he was so nervous they thought a mind specialist should be consulted. The medical man was generous and wished to take the boy to his private institution, where he could observe him, and while there the boy learned to wear a straight jacket, the nurses not having much tolerance for his obstreperous ways.

The specialist decided that an operation should be performed, but could not tell just what he ought to cut. I do not believe anyone would need to have medical training to account for this boy's condition; any reasoning at all would show that

the boy in his outcome is a natural effect from the home causes, dating back to his infancy and continuing throughout all the period of lack of discipline.

After the mother had told me of the boy's escape from the institution in which he had been studied with reference to his possible insanity, I told her I believed I knew enough about the case, and I asked her where the boy was then being kept. He had become so dangerous that he could not be kept at home; he had particular aversion to the mother—under the circumstances I think it a very consistent attitude, for, while she had sacrificed all for him, sacrifice being a wrong principle, would create as its result some such attitude in the boy's mind.

Entirely away from the city, she said, I would find the boy being taken care of by a woman whom they had employed, who had confidence in her versatility being equal to the occasion of entertaining him and perhaps getting his confidence so he would let her teach him.

GOING TO SEE IKE.

Taking a conveyance, I called upon the lady and Ikey. The woman's face was covered with wounds in various states of healing; her eyes were surrounded with bruises and cuts; her limbs were bandaged. I took this as evidence that I had found Ike's residence and presently I heard Ike saying his prayers, or something, with reference to what he was going to do when he got loose again. She had had a fight during which she lost important features, but had finally got the boy tied, hands and feet.

I could not help feeling a sympathy for him. Here was a child that had present within him all the potencies of a great and useful man, but all of

those potencies repressed through the failure of parents to use discipline upon him, beginning from the hour of his birth. My sympathy had no tendency to lead me to have him turned loose, even if I did make the allowance that his condition was not his fault. What could be done to save him from himself was the only question.

I reported to the mother that we would need the housekeeper, but that a man would be necessary to take proper charge of the boy, and that I would need a man who would do everything I required; that I could not see him more than once a week and, therefore, the man must copy my treatments exactly. We found a man who promised to do everything, even to giving my treatments, although he would have to do so without understanding any of the principles involved. I gave the boy treatments while he sat or stood, sullenly in my presence. Not ideal conditions I must say. The man would be situated to give him the suggestions while he was asleep, the suggestions which I wrote out. I doubt that one can imagine how this man felt when he was talking to an individual who was in a deep sleep and could hear nothing he said. I told the nurse to think over the same suggestions, not speaking them; to give his attention for at least a half an hour at a time, twice during the night, repeating the suggestions at intervals during the half hour of each treatment.

SUGGESTIONS GIVEN IN IKE'S SLEEP.

The suggestions were given concerning the literal changes that we needed, primarily relating to his becoming obedient and co-operative and free from irritability. There were no suggestions essential with reference to insanity, nor correction of spinal cord, which the doctor would have operated to correct. When the boy became co-operative

there would be no insanity and when his irritability had become replaced with calmness and cheerfulness there would be no nerve center disorder.

We teach that living the life is as important as the suggestions, and I went over the instructions with the nurse very carefully. The boy had always obtained what he wanted when he declared he had anything the matter with him, and this had resulted in his incessant declaration that he had great pain and this he described to be in his stomach one moment and in his head the next. When he announced he had pain it was necessary for the people around him to exert themselves in his behalf. This had been the custom while he grew up, and so he found it a good ruse to continue. Up to this time, his mother still pitied him when he declared he had the pains and she had required different specialists to give him courses of medicine for the various kinds of pain. We saw it was a trick and I instructed nurse and housekeeper to ignore him completely when he spoke of himself in any such way; to reply to him only when he said something appropriate.

He had not dressed himself for months—fussing until some one would put his clothes on him. I instructed the nurse to give him no breakfast until he put on his clothes without assistance. It took him two hours to put on his garments the first morning, less than a minute after that. He had been accustomed to calling for things to eat which were not prepared, and when he received the thing would refuse to eat it and demand something else. The first morning he called for five different kinds of breakfast food and ate none. Something changed him so that he ate just what was given him by the second morning.

They had only two fights with him the second day—having assured him that if he became co-operative he would not be strapped down any more.

SENDING MOTHER A FLOWER.

In the second week, he asked the nurse to send his mother a flower he had picked for her, also a kind message. These were the first indications of a single moment in all of his life in which he had a thought of anyone except himself. And when I went to see him the second week he was helping the family pick cherries, placing his collection in a bucket that it might be a part with theirs.

The nurse assured me that he was keeping up the treatments by suggestion and that he frequently gave the boy the suggestions while going to sleep, and that they were not resented. I do not know that the nurse ever did understand the principles involved in the treatment, as I had given it but I know he became greatly elated over his success. He said that he knew that all of the force and even patience in persuasion, talking to Ike in the ordinary state never would have brought him to co-operativeness. I saw the patient three times, but I kept in touch with the man in charge who remained with him two months. He said he did not think he should have been treated in such a manner; he said he had been discharged and a school teacher was giving the boy regular lessons; he considered though that the boy got his real brightness from him and the teacher was only reaping the consequences. So, we found our boy had become a good citizen and had undergone the marvelous change mainly through the effect of suggestions that were given to him while asleep; given by a man who simply followed instruction without even knowing the principles involved.

A thousand men and women, arguing with one

person to cause him to change, to which may be added the force of laws, courts, jails, thumbscrews and starvation, all may fail, while a few sentences introduced by mental suggestion into the sub-conscious, or carried there when the individual is going to sleep, may reverse all of the trend of one thus treated.

I have written in all my strength endeavoring to cause the people who read our books to use suggestions upon children or others who have needs—speaking the words and thinking the thoughts immediately into the soul which controls the body and all involuntary states of the recipient.

Ideal leadership into all that is good—the establishment of right desires and habits and disposition can be conducted through the scientific use of suggestion, and when one would use the best discipline upon himself he will do well in using auto-suggestion. Discipline saves the necessity of punishment and restraint—discipline is on the side of construction and expression—punishment is on the side of destruction and repression.

It will never be said that as a practical psychologist I do not pay full tribute to discipline. I, who have seen the chief disaster in human life occur from lack of discipline, should speak with authority.

Keeping One's Head

EVERY friend and everything that is friendly endeavors to assist one to gain or maintain one's equilibrium; every sort of enemy or antagonist, or even a competitor, conspires to destroy poise. In the world's greatest war, that of this day, the strongest hope of victory held by the contestants is not in the

numerical superiority of the men on either side, but in the belief of each that the other will lose its balance and in the confusion make a misstep and be overcome. The strategy of war is the strength and hope that each seeks to be inspired upon.

In war, if either side can find the other unprepared for battle, or can defeat the confidence through some sort of a surprise the battle is quickly lost by the side thereby confused. My observation and experience, my reason and my intuition all confirm this conclusion: All of life has become to be interpreted a warfare in which all destructive or opposing elements, obstacles to one's growth, happiness and, therefore, best usefulness, attack, or would attack, from the one point—the intent to rob one of his poise.

If this principle can be dealt with, the problem of construction is solved. If one knows that everything that would have a tendency to limit or impair him, in some way must approach through a trial of his poise, he will become secure through making poise his stronghold.

"Losing one's head" does not pertain to the subject of anatomy, not even to the extent of impairment of the brain convolutions. With all respect to those who have said that every image of the mind makes especial lines or dents in the brain pulp, I am required to state the truth so well known to a practical psychologist—that the brain is purely the organ or instrument of mind; that the impression of imagery may cause the mind to use the instrument in a manner entirely consistent with the picture; that the brain does not use the mind nor make it, but is itself acted upon and is the instrument through which mind's states or the pictures, thoughts, are manifested. This would be the furtherest possible from a teaching that there

is no matter, no brain, but rather a teaching of the inseparableness of mind, the power and matter, the instrument, through which it is manifested.

So, all the people and things that would tend to cause one to lose his head, really are endeavoring to place images, thoughts, in his mind, pictures or working designs that would cause the recipient to do acts to his own destruction. Again I must show one that POISE is his preserver.

Without knowing, scientifically, the power of suggestion, successful antagonists and competitors have used the force of it when they have thrown pictures of defeat into the mind of one whom they would destroy or outdo. America has been called unfair when it has indicated its opinion as to the result of the war, although in stating the opinion it did not indicate that it wished for the result it predicted; pronounced unkind for the reason it discouraged one side and of course encouraged the other. One side saw itself in failure and was weaker than it would have been in the absence of the picture; the other side was better established in its poise, gathered new strength from the image of its own victory. If the elements, the men in combat lose all heart, the opponent has the victory already, for hatred and desire to destroy will comprise no basis of power to take the place of hope which has been lost.

VALUE OF POISE.

One cannot pay too high a price for poise—it is the asset worth more than all others; in the absence of its possession nothing else counts for its full value. It is essential for the mind to be in poise on account of its effect upon the instrument, the body. The body becomes a plastic, wieldy instrument when there is a confident state but incapable of manifesting skill that is more perfect

than that called for in the mind and all harmony of the picture department calls for inharmony of the form which must fulfill the ideas.

In our writings upon self-consciousness we have shown that when one recalls the picture of his failure when he was making an endeavor similar to the one in which he is engaged, through this visualization of defeat, again fails; this is due to the upset of his poise—he loses his head. Knowing this truth so well, the writer has striven to impress upon parents, teachers and all other suggestors how important it is to pour in continually the thoughts that call for success; has incessantly taught that fact that through criticism in the form of reminding the subject of his errors, sins and weaknesses the leader is undermining the personal confidence and supplying the architectural pattern after which the imperfect must be created. No one obtains a better view of the perfect through entertaining pictures of the distortions of the thing he would make perfect.

VISUALIZING FAILURE.

Animals and low grades of human beings intuitively utilize the benefit to themselves in discouraging the contestant—they make up for their own deficiency by lowering the efficiency of the other by causing depreciation of the other in his own estimation; actually destroying his poise. A man who held the championship as a prize-fighter took the course of belittling his antagonist, saying he disliked to batter him up as he was going to do; that it was so easy to handle him and whip him that he felt ashamed to take such an advantage. He won through his psychology rather than through superior physical powers. The other lost his head and in his confusion chose the wrong positions and was kept fully occupied on the defensive. The

loss of poise will cause the paralysis of all superior powers.

All conditions of disease, poverty and almost all other inharmonies bring their destruction mostly through undermining the poise, causing one to lose his head. The plague of cholera killed its hundreds but *fear* destroyed the lives of thousands. An equilibrium being maintained is the best protection against all foes and I am confident that when we fully realize that direct aspiration and definite steps can be taken that would result in that evenness, that calm—poise that will create peace that passeth understanding, we will gladly comply with the essentials to that great mastery. Surely this is not a question of food dietary primarily; surely not dependent upon what one believes concerning theology, politics nor as to whether the earth is flat or round—the attainment and preservation of poise must come wholly under psychological laws. Then, one can establish one's life and being in poise through the knowledge and application of our practical psychology? Yes.

Rudyard Kipling, in his lines, under the title of "IF" has stated the whole matter in the things which he said, if one should do and become, the earth and all that is in it would be his and, what is more, "You will be a Man, my son." If one masters our practical psychology he can omit the "IF" and make it all declarative; there is no other teaching by which one can reach that ideal poise that will make him a Man. Mr. Kipling begins the naming of the conditions with:

"If you can keep your head when all about you
Are losing theirs and blaming it on you"

Under the laws of mob psychology there is a terrific force which would affect one to blend with

those about him or in rapport with him; it is the law of sympathy to which one inclines to respond. There is an instance with many parallels, in which a woman in an altercation with her husband at the gate of the factory yard became overwhelmed in emotion and fell rigid or cataleptic. Sixty other women of the number that came out to look at her body also fell in convulsions. The first woman had provocation and lost her head, the others followed through the mob psychology and sympathy.

To keep one's poise when others are losing theirs and puting all blame on one is a greater achievement still. To put the blame off of one's self and on some one else is the strongest impulse in many, but to keep one's head in the presence of it all is well on the way to mastering the world and becoming a Man. Many public men lost their heads over the situation that developed in the U. S. with regard to Mexico, dating back to the time when Huerta was refused recognition by our country although he seemed to think he had won the right to recognition when he declared that he had almost completed his task of overthrowing the government of Mexico.

From the date mentioned, including many times when attacks were made upon Americans in Mexico and their property destroyed and assaults made by Mexicans upon the border towns, the public and many leaders completely lost their heads over intervention and not the least thing occurred in Mexico for which President Wilson was not blamed. He never lost his poise—if he had, America would have been at war, slaying those so deficient in civilization as to be really not responsible.

"If you can trust yourself when all men doubt you
But make allowance for their doubting too:"

The power of telepathy, even if men showed not

objective evidence of doubting one would overwhelm an average individual and cause him to lose his poise and doubt himself but when they speak their suggestions of doubt, perhaps no one who is not armed in his equilibrium through a knowledge of suggestion and its power when transmitted telepathically and spoken, could remain confident.

A school teacher misplaced a fifty cent piece and not being able to find it accused a ten-year-old girl of having stolen it; the girl received such strong suggestions of being a thief that she became convinced she had stolen the money. After the child had lost her poise and became insane the teacher discovered the money where she had placed it. If one be compelled to listen to expressions of doubt concerning himself, unless he is a master, he will fail under the trial.

"If you can wait and not be tired by waiting
Or being lied about, don't deal in lies,"

When one has made all the preparation for a result and there seems to be nothing that should intervene to prevent the fulfillment, that the harvest, as he thinks, should be gathered and still he has to wait, his patience becomes strained and he will need the saving power of good anchorage in constructive thought else he will lose his head. It appears often as if circumstances had evil dispositions and would maliciously attack one to overthrow his balance; then with all of this waiting for the harvest that he feels is overdue he is lied about—if he does not tell worse things that are untrue about his neighbor than his neighbor has said of him, he will be a most remarkable psychologist. Nothing else has saved one from "giving as good as he received" when it came to abusive falsifying, therefore great appreciation of the science of the soul should be attained if it should save one

to become a Man, under this supreme test. It is better to tell one "it is none of your business" than to match him in lies, but we have to get well along in years to learn this from experience. I wish I might teach it to the younger people and give them courage—help them keep their superb equilibrium and not give lie for lie. This is on the road to mastery and to Man.

"Or being hated don't give way to hating
And yet don't look too good nor talk too wise;"

I stated in the opening that all destructive elements make their attack, would enter through the one gate. If one is not invulnerable in POISE invasion will be made, for all evils make their attempts to cause him to lose his head. No one will, while possessed of poise, give way to hating. When there is any temptation to hate it is a situation where disturbing pictures are given a place. If they are entertained one may lose his head and hate.

It is one of the greatest advances in character and perhaps, the most tedious in growth to become free from a desire to see vengance and to be the agent of revenge when a great wrong has been done one; or if one succeeds in avoiding an outward act, not to carry bitterness and hate, not to entertain the pictures of the offenses and offender with a wish that disaster would come to him, is a more heavenly state than many people ever hoped for. No one is created to live with nor harmonize with everybody and neither does one have to hate those with whom he could never blend. One can adopt an attitude of letting alone. I know it to be possible for one to cease to recall the persons or incidents related to most unjust treatments, can let them alone in thought, completely.

When I was a small boy I saw some beautiful kittens playing around a stump. They were so

beautiful that I wished to pet them and approached their residing place. I was not given a hospitable reception by any means; I have not wasted any of my thought in hating the creatures; I have had no trouble in letting a skunk alone all of my life. I do see how I could have lost my poise and damaged myself many times by taking an attitude of hate. But with mastery over this, I still must not look too good nor talk too wise; that and all other victories should not make me vain—if I would master the world and become a Man.

"If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,"

To reach that high state where all things become added, one needs the Vision—that which comes to one as a picture of that which he could and should execute and become. One should have the destination given him, given his consciousness as prophecy that would encourage and guide. The only source from which this can come to the individual is from the Innate Self, the god within. The writer, the musician, the inventor or anyone who would give real self-expression in any direction, should have the Vision.

Being the Vision it is only in image form and is like a dream and the Vision may come in a dream; it may best come while one is in the Silence or in his daily work. The soul holds the pictures and may push them up into the consciousness at any time. The psychic experience of the Vision is very pleasurable and one might have a tendency to seek the subjective state so much that he would fail to put forth the physical energies and prepare a technic through which to express the Vision—it becomes a strong inclination to make dreams one's master, to let the dream be the end. With the

dream becoming the thing sought after, one is likely to become a builder of "air castles" and not get the Vision at all.

The individual who dotes so much on his intellect is disposed in many instances to become almost vain over his standard, analysis, the basis of all conclusions—to accept nothing except through the evidence of the senses; to know nothing save through objective reason. He makes thought his aim whereas thought, when it is true, when it is forceful, is spontaneous and is involuntary picturing; it comes without the objective self trying to think. The best thinking comes when one is not making thought his aim.

"If you can meet with triumph and disaster
And treat those two impostors just the same;"

Here are two forms in which deceiving pictures come and dethrone one's poise and prevent his attainment, Man, unless a sublime conception of true values is possessed. There is no balancing power that can save one from ruin in the presence of triumph or disaster except the equipoise that abides in true estimates.

There was a prominent man in America, who brought multiplied blessings to the nation. He overcame obstacles, he did much good building but his successes caused him to lose his head; he became a bigot, a tyrant; he reached a point where he cared for nothing except to dominate it, including people and then he no longer had respect for those whom he dominated. He became self-conscious and did those things which would make the world visualize him and cause him to see himself first over everything. Churches, political parties and all societies responded to the force which he exercised over them to compel them to pay him homage. He brought the pressure upon the crowns in Europe that obtained their tribute. He worked for what Kipling

correctly denominates, triumph the impostor and with triumph came the upset of his equilibrium. He used the principle of violence in attaining his ends. Not through leadership but driving and when it came to giving another the recognition that was merited, he failed because he would not share glory nor power with others. True to the laws of psychology, while using certain principles upon people and things, he was preparing something that must deal with him upon those same principles. This came in the form of a political party that forcibly denied him and shelved him; he became shorn of his power. Disaster angered him and he collected all of his spirit of force and violence and formed a new party to compete with the very one whose platform he had created, therefore, which must have stood for his beliefs. Both impositors had come to him and tried him and each caused him to lose his poise and set him back, far back on the road to Man.

Triumph and disaster are both impostors, they offer or promise that which they do not deliver and one is very fortunate if he is grounded in the truth that only by his own invitation or consent can anything reach his soul to harm or help him; that to open his soul to let anything touch his life is the only way it can affect him. There is no warrant in excessive elation because any or many praise him and surely there is no occasion of dispair in the world's discount of him. One may build for twenty years and gain a good reputation then lose it in an hour through people hearing a report against him and what is more the report may not be true and still his reputation be lost. One would be foolish to do anything particularly for reputation's sake when he cannot bank on it any more than is indicated. Any sort of a mouth

piece, even a phonograph can publish words descriptive of acts that were never committed and all of reputation be lost.

Marcus Aurelius very appropriately describes the value of fame; many of the so-called triumphs are in the nature of fame. He says: "As for fame, consider the intellect of the people that are to commend, how insignificant they are and how little in their pursuits or aversions. Consider also that as one heap of sand thrown upon another covers the first, so it happens in life, a new glory soon eclipses an old one." And still I would not have one cease to value the genuine appreciation and gratitude of those to whom he has rendered a service; one can do that without becoming intoxicated over the privilege of helping his fellow man—even to making an effort to serve and proving of real service.

Who has not over-estimated that which he has interpreted as disaster?

What seems to be disappointment is far more often possessed of the potency of blessing than loss and if correctly interpreted the experience could usually be converted into an asset. The imagery of disaster would suggest complete ruin and in this it is deceiving for it regulates the extent of the destruction that might attend upon any experience. A man whom I once knew was unjustly thrown into prison and held there two years. He said that after a few days he had the inspiration which appealed to his consciousness in the terms: "This situation can hurt me only to the extent I permit it to take hold of me to pain or harm me; I am not guilty and it shall be known some day and I will be released." He said he saw no more occasion for regret, as for himself. I would say he did not lose his head through that which had the countenance of ruin and defeat, the

impostor, disaster. Again I must call your attention to our fundamental statement that all things that would harm attack the poise and if that be invulnerable the individual is secure under all circumstances; that keeping one's head is the whole problem and practical psychology will make it possible to take the "IF" out of Kipling's wonderful lines.

"If you can hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken
And stoop and build 'em up with worn-out tools."

I suspect this is the supremest test of all as to how firmly one's head is on. When one, out of love of helpfulness, a sincere desire to help his fellow man, has consecrated himself to work out an instrument that can truly uplift the world that he loves, sees his truth turned right about and by the evilly disposed person made to serve as a harmful instead of a helpful agent, he is tried to the utmost.

Jesus taught saving principles, yet the world, in the main, never has seen them—the world that has gloried in his death. When Jesus was talking to the woman at the well, it was said of him that he kept company with bad people. When he gathered the grain and ate with his disciples on the Sabbath day they pronounced him a Sabbath breaker. When he spoke of the heavenly kingdom they immediately distorted his sayings into an attack upon the immediate ruler's dominion; that he was going to set up another government, was the twist they made of his conception of the highest that exists in an individual. Since that day leaders have come with false teaching claiming that Jesus taught concerning heaven as a place and they, the false teachers, offer for a consideration, to pass the victims of their infamous teaching into heaven after death. Jesus taught that prayer and worship

are attitudes of mind that can find an outlet any place; that God is everywhere and is to be worshiped in spirit and in truth because God is spirit. All the paraphernalia of so-called religious forms is so opposed to the spirit and teachings of Jesus that it is a slander upon him to attach his name to that which does not supply an outlet of expression for the noblest in the human being.

And, while Jesus presented teachings of high principles, he could not endure the misrepresentation that was made of them nor could he endure the commercial basis of religion; he lost his head and heart in grief. He wept and he agonized, his sorrow was greater than he could endure and he deliberately continued to teach that which he knew would not be understood in its beautiful symbolism but would be treated literally and interpreted to be an assault upon the government then existing and he knew that he would be crucified because he was thus interpreted.

Notwithstanding any history and all history in which human beings have lost their heads and taken destructive courses on account thereof it remains true that one can bear to let his noblest ideals and grandest work be twisted by those at enmity with all that is true and good and beautiful—he can see all that was conceived of by him to be constructive turned into the channel of destruction and still not lose his poise. One may be sure that none of these things can affect him more deeply than he opens his soul to them and makes the destruction become a part in him.

It has been demonstrated many times that one can experience the complete annihilation of all the things he has built and not lose his head but at once reconstruct after improved patterns. The San Francisco fire swept destruction before it but San

Francisco lost not its poise—the city was not destroyed because it did not lose its equilibrium. The city, a spiritual thing was not burned but with the destruction of the buildings which old pictures or architectural plans called for, the way was cleared for the expression of improved ideas of beauty in the new buildings. A single human being could have a similar experience relative to all the forms he had fulfilled in his life and not lose his head and defeat his destination, Man.

"If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss."

I believe the author of the words is attempting here to tell us the degree of fixedness in our poise that is essential if we will master the world and be a Man. If it is a situation where the central work the result of concentration, where one has devoted all that he controls in attaining an end which by a seeming mere trifle is completely destroyed, yet one can keep his balance and with calmness and confidence go forward, never dwelling on his loss.

How many people there are who publish their calamities, talk of nothing but their losses, their mistreatments, their disasters. This is a declaration of having lost their poise and they *never* can regain it while reviewing such pictures. Never breathe a word about your loss, is the best psychology one can apply. Cease to think about it is important.

"If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you,
Except the will which says to them: Hold on!"

If one should know the power of suggestion he can cause his sub-conscious, his builder to utilize

the office of nutrition and grow the vital elements that have become so lowered that one doubts the presence of nerve and sinew. One can choose to fill his soul with constructive suggestions, using the formula of scientific prayer, so that when he would become so discouraged in his outer mind that he would make a complete surrender, that WILL of the sub-conscious has been established so strong that it will not let go and so holds on. It is a saving thing in an emergency to have had the soul filled with constructive impulses and made proof against the destructive pictures that one may gather with his conscious mind in its narrow vision.

"If you can talk with crowds and keep your virtue;
Or walk with Kings—nor lose the common touch"

The cumulative force of masses of people under a single image or suggestion is seldom correctly estimated. The masses are never right because they respond to noise to the things that come with great pretensions, to sensations. A crowd is swayed by the suggestion of a loud leader who gives it suggestions. It has been observed that individuals when taken singly and presented with a matter will intuitively take to the side of truth—this independent of whether they are possessed of intellectual cultivation or not. But when they are brought together in companies and some one supplies them with conclusions, suggestions, they involuntarily accept the pictures as given. This is the power of mob psychology—the members of the company act and react upon each other to more and more excitement which often requires some sort of violence as an outlet before adjustments can be realized and peace attained. Not only Holy Rollers but many other religious companies resort to some sort of violent performance due to this need of an outlet of feelings that come when one is swayed by the crowd.

To be able to associate with crowds and keep your individual standards is a most desirable and rare attainment but Kipling correctly shows it to be one of the conditions that leads to mastery and, speaking scientifically I must say that if one is to mingle with the crowd and not take on its prevailing states it will be through knowing how to cut himself out of telepathic rapport with others.

To walk with kings and not become foolish and presume to look down upon others nor to be flattered and lose one's head is well on the way to a Man. A man whom I recently treated to help him become free from his desire for liquor said that his worst debauches occurred through his association with men in high places, higher walks of life occupied them, such as political offices. He said that state officials invited him to take a trip with them and of course they also aksed him to join them in the dissipations. Through his experience he realized the state officer did not share the disaster of suffering and humiliation that came to him and his family; he discovered one suffers alone although another may request his company in going into that which leads to sorrow.

"If neither foes nor friends can hurt you,
If all men count with you, but none too much"

If one does not lose his head in fear of what his enemies might do to his injury, he has pretty safe equilibrium but a greater test is given one when his friends misjudge him, criticise him and prophecy unfortunate outcome for him. Friends have the excuse of "great personal interest and love" which brings them so close to one that they assume that they are in duty bound to watch and warn. Again, they take another disastrous course in giving a false encouragement and flattery is more dangerous than criticism. Flattery of friends creates egotism where just praise buoys one up in

real strength and self-confidence. Criticism makes one self-conscious, fills his mind with destructive pictures and his efforts are made in mistaken directions. It is a psychological truth that friends are situated to hurt one more than his foes can and it requires good anchorage in a true psychology to prevent one from becoming destroyed by his friends; it requires keen intelligence to be a helpful friend for where we have a deep interest we tend to become anxious—anxiety destroys poise and when we lose our poise we can be of little service as interpreters of truth.

Where we become men pleasers, with pleasing men the aim we are very sure to become blind to the means of self-expression and the larger helpfulness. When we become too regardful of what others may think of us we work for an unprofitable purpose. The good opinion of others should be purely incidental to our normal course of action. Statesmen, it has been said, have to consider from the time they are elected, how they must act to please their constituencies so as to be re-elected. With this in view the real aspirations after helpfulness to those whom they represent is lost to the perceptions.

Fortunate is the individual—and as rare as he is fortunate, who has not lost his poise over someone. He tries to make one count for more or for a place that nature has not created as a possibility. I have known this extreme of having someone to count too much that life was lost, the individual actually perishing because the outcome of another was not what was desired. I have known a mother to die because she had put her whole life into her child—fixed her standard of continuing her own life only upon the condition that the child, to which she was devoting all, should live. And the child moving out of its body, she could keep her

soul in her body no longer. Through losing one's poise one may fix suggestions that become the laws of his existence to the extent that life will go out according to those suggestions. The all power of the soul to answer to suggestions and the overwhelming power of suggestions are things best known to the psychologist and Kipling has seen it true that one can merge one's life into another—caring too much.

"If you can fill the unforgiving minute
With sixty seconds' worth of distance run:"

When one loses his head over anything, becomes a fanatic upon any subject, goes off into impractical mysticism he cannot possibly fill the minute with full value—it will not show sixty seconds' worth of distance run. The warning is to those who work but work in no practical way. We begin to wonder if it is possible for any to keep their poise when there are the myriad ways in which it can be lost. All destructive things have one common point of attack—first it would upset the equilibrium. Mr. Kipling has put it, referring to all of these things: "IF YOU——" and finally says the consequence, If you— etc.

"Yours is the earth and everything that's in it
And—which is more—you'll be a man, my son!"

As a psychologist, I wish to confirm all that Rudyard Kipling has stated in these wonderful lines and I wish to add that one who masters practical psychology and orders his life according to its teaching is one who can take out the "IF" and to him I can truthfully say—

You can keep your head when all about you
Are losing theirs and blaming it on you;
You can trust yourself when all men doubt you
But make allowance for their doubting too:
You can wait and not be tired by waiting,
Or being lied about, you'll not deal in lies

Or being hated, you'll not give way to hating
And yet not look too good nor talk too wise;

You can dream—and not make dreams your master,
You can think—and not make thoughts your aim,
You can meet with Triumph and Disaster
And treat those two impostors just the same:
You can bear to hear the truth you've spoken
Twisted by knaves to make traps for fools
Or watch the things you gave your life to, broken
And stoop and build 'em up with worn-out tools;

You can make one heap of all your winnings
And risk it on one turn of pitch-and-toss
And lose, and start again at your beginnings
And never breathe a word about your loss:
You can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the *will* which says to them: "Hold on!"
You can talk with crowds and keep your virtue;
Or walk with kings—nor lose the common touch,
Neither foes nor loving friends can hurt you,
All men count with you, but none too much:
You can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it
And—which is more—you are a Man, my son.

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